

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—On April 14, President Hoover made an important speech on questions of international peace before the annual congress of the Daughters of the American Revolution. The President linked up our entry into the World Court with the London disarmament conference and answered his critics in this country by declaring his adherence to the World Court under the Root provisions and his opinion that entry will not be delayed. With these two questions he linked the discussion of the Kellogg-Briand anti-war pact and called it the cornerstone of the London disarmament agreement. At the same time, he reaffirmed the principle of parity with Great Britain and said that for the first time in history the United States has a navy equal to that of any other in the world. This speech of Mr. Hoover was taken in many quarters to mark an advance in his thought in regard to peace. The weakness of the Kellogg Pact has been pointed out as being in the omission to define an aggressor. It was apparent that Mr. Hoover's thought was running along the line of committing the United States to regard as an aggressor any country which would refuse to submit its case to the World Court under

the Kellogg Pact. Serious efforts were made in Administration quarters to convince the country that the results of the London Conference will be a great step forward in securing peace, while, at the same time, safeguarding liberty of action on the part of the United States. The question of economy was stressed but reduction was left as a hope for the future.

The friends of the Administration took an unexpected step on April 14, when they brought about a delay in the Senate Judiciary Committee's report on the nomination of Judge John J. Parker to be an Associate Justice of the Supreme Court. The sub-committee reported Judge Parker favorably. The delay in reporting on the part of the whole committee was explained the next day when it was revealed that certain influential persons, probably in official positions, had been feverishly enlisting support from jurists and public men from all over the country. This action as revealed immediately gave rise to a demand on the part of Judge Parker's opponents to have an investigation into this propaganda. It will be recalled that the principal objections to Judge Parker's nomination were threefold: his comparative obscurity and inexperience, his attitude on the "yellow-dog" contract in labor questions, and his attitude towards the Negro. The obvious political advantages of a Republican appointment from North Carolina were also not overlooked. President Hoover, through the Attorney General, entered the discussion by declaring these attacks irrelevant and insisting that Judge Parker had been appointed on his merits as a jurist.

Representative Tinkham of Massachusetts monopolized the attention of the country at the hearings of the Senate lobby investigating committee. Chairman George W. Wickersham, of the Law Enforcement Commission, was criticized for his connection with the Federal Council of Churches. Mr. Tinkham next took up the Anti-Saloon League and demanded an inquiry into its use of funds for political purposes. Later he brought out figures purporting to show that Bishop James J. Cannon, Jr., had concealed the source of contributions he made in 1928 to the anti-Smith committee of Virginia. Records showed, said Mr. Tinkham, that Bishop Cannon had received \$65,300 and had contributed only \$17,000. He further said that it was a reasonable presumption to ask the Committee to inquire of Bishop Cannon what he had done with the other \$48,300. He also stated that the Anti-Saloon League had spent \$67,000,000 from 1883 to 1926 but that from 1920 to 1925 it had reported under

the Corrupt Practices Act expenditures of only \$12,513, whereas it had actually spent \$13,065,313. The parties attacked were to be invited to answer.

Argentina.—A report published by the Ministry of Finance regarding national exports during January and February indicated a decline in the latter to the amount of \$55,228,000, as compared with the same period last year. Total exports for January and February amounted to \$135,383,000, as compared with \$190,611,000, a decline of twenty-nine per cent. It was understood that the decline was due not to lower prices, as were last year's losses, but to a diminution in tonnage. The decline was heaviest in cereals owing to the crop failure, though meat exports also showed a marked decrease. The national economic condition was, incidentally, being seriously hampered by strikes growing out of the low prices at which the principal revenue-producing crops were being sold. However, despite economic pressure, the Public Health Service in the capital, Buenos Aires, proposed a heavy expenditure to the extent of more than \$500,000 for sanitary purposes and in order to remove the danger of bubonic plague.

Bolivia.—Notice was served on Uruguay that the proposed Paraguayan envoy, Rogelio Ibarra, was acceptable at La Paz. This move opens the way for renewal of diplomatic relations between the two countries May 1, when Luis Fernando Guachalla will become Bolivia's Minister at Asuncion. Meanwhile, plans for the exchange of Fort Vanguardia and Bouqueron which Uruguay was supervising in the interest of peace, as recommended by the Commission of neutrals in Washington last September, were being completed. Fort Vanguardia is to be reconstructed by the Paraguayans and when that is ready for occupancy by the Bolivians, the latter are to evacuate Fort Bouqueron.

Colombia.—Following a week's conferences between political leaders, a coalition Cabinet of four Conservatives and four Liberals took office on April 14, ending the Cabinet crisis which began with the resignation of Dr. Perez, Minister of Finance. The general impression prevailed that the new Cabinet would effect a reunion of the Conservative party. The question of a special session of Congress, to the calling of which President Mendez was most reluctant, still remained in doubt, though President-elect Enrique Olaya Herrera was urging it. The Ministers in the new Cabinet are: Interior: Alejandro Cabal Pombo, a Valencista Conservative Representative in Congress, who was Minister of War for a short time last year; War: Augustin Morales Olaya, a Vasquista Conservative Senator; Education: Eliseo Arango, a Valencista Conservative Representative; Posts and Telegraphs: Ismael Enrique Arcienegas, a Vasquista Conservative Representative and editor of *El Nuevo Tiempo*; Foreign Relations: Francisco Samper Madrid, Liberal; Finance:

Eduardo Vallejo, Liberal; Industries: Francisco Jose Chaux, Liberal Senator who has been a member of the Petroleum Committee of Congress; Public Works: German Uribe Hoyos, Liberal, former manager of the Antioquia Railway and now a member of the National Council on Ways and Communications.

France.—The Chamber of Deputies finally passed the budget for 1930 on April 15, after the measure had been returned with amendments by the Senate. The vote of the Deputies was 405 to 191. Originally drafted during the administration of Premier Poincaré, the bill was delayed by the Cabinet crises of the latter months of 1929, till finally, on the initiative of Premier Tardieu, provisional credits were passed, and the beginning of the fiscal year shifted from January 1 to April 1. Further delays during the winter necessitated special appropriations for April. The bill provides for expenditures of approximately \$2,000,000,000, with revenues estimated at \$2,000,000 more than appropriations. An increase in military and civil pensions, which would have cost the Government nearly \$40,000,000 more, was twice passed by the Chamber and twice rejected by the Senate. Finally, when the Premier made the issue one of confidence, the Deputies accepted a compromise measure, which recognized the principle that pensions should be raised to meet increases in the cost of living. The vote on the question of confidence stood 319 to 260. There are nearly 3,750,000 military and naval pensioners in France, and over 500,000 retired civil-service employees.—The new tariff rates on automobiles and parts were approved by the Chamber on April 15 by a vote of 475 to 2, after a brief discussion. The Senate passed the measure the same day without debate.

Germany.—Chancellor Bruening's minority Cabinet snatched a victory in the Reichstag for the Government's tax and financial program by cleverly coupling it with the agrarian relief bills. Dr. Bruening declared that the Government would dissolve Parliament in case it failed to get approval of its program which had to be accepted or rejected as an indivisible whole. It was said that the German Nationalists were interested in keeping the Bruening Cabinet in office only until the Reichstag approved of agrarian relief measures which was the price they demanded for their sufferance. In the second reading the joint program of financial reforms and agrarian relief escaped rejection by the scant margin of twelve votes. For the final reading, however, the Bruening Government, alarmed at the very small majority and the threats of the Socialists to throw their full voting strength against the Cabinet, summoned and assembled all the Government Deputies who had been absent on leave and finally won adoption by acclaim for its measures and then voted adjournment until May 2. The financial and tax measures approved by the Reichstag were expected to yield about \$133,000,000 plus the benefits accruing to German agriculture through the impost of higher tariffs.

Great Britain.—With repeated assertions that his position was an unenviable one, Philip Snowden, Chancellor of the Exchequer, introduced into the House of Commons the first budget of the present Labor Government. He charged that his task of balancing the books was made more difficult because of the fact that his predecessor of the Conservative party, Winston Churchill, had left a deficit of £14,000,000, instead of the expected surplus of £4,000,000, and had also exhausted various funds from which income might be derived. He declared that the taxes fall on those best able to bear them, the moneyed classes, and would work no hardship on the poor.

The estimates of the revenues for 1930-31 on the new basis of taxation were placed at £789,445,000. The total expenditures were calculated to amount to £787,209,000, leaving a surplus of £2,236,000. The expenditures included £731,809,000 for ordinary expenses, the sinking fund of £55,400,000; and a sum of £300,000 for Northern Ireland. Included in the expenditures was the additional sum of about £45,000,000 required by the Labor Government's measures for unemployment doles, widows' pensions, and other social service. The revenue was to be derived principally from an increase of rates on income tax, super-tax, and death duties. The standard rate on income tax was increased from 4s to 4s 6d in the pound; this would net £24,000,000 of the additional sum required. The increase in the super-tax, which ranged from 3d to 1s 6d, would bring in £12,500,000. An added tax on death duties on fortunes exceeding £125,000, was expected to furnish the additional revenue. A further tax on beer would bring in £3,500,000. The McKenna tariffs, affecting motor cars, motion pictures, etc., was allowed to remain, though Mr. Snowden promised to abolish them. Other protective duties would be permitted to lapse at the time originally fixed. The most notable reduction was that on the army and navy.

Parliamentary debate on the budget began immediately. Winston Churchill, the late Conservative Chancellor of the Exchequer, declared that the increased taxes were dragging the country back to the War-time rates. He stated, also, that the Laborites were diverting capital from industry in order to finance Socialistic schemes. The radical wing of the Labor party was displeased with the budget because it was too moderate on income taxes and super-taxes. The Liberals were not wholly displeased, so that their support may be expected, thus insuring ratification. The Liberal proposal for taxes on land values increased by Government improvements was promised as a supplementary measure by Mr. Snowden.

Hungary.—The visit of Count Bethlen, Premier of Hungary, to Rome was declared by the *Tribuna* as productive of an understanding between the two countries such as has rarely been recorded in the history of diplomatic relations. The Hungarian Premier was met at the railway station by Under-Secretary Giunta, acting for Prem-

ier Mussolini. He took lunch with the King and Queen; he was received in a private audience by Pope Pius XI; he visited Cardinal Pacelli, Papal Secretary of State; and had two long interviews with Premier Mussolini. The nature of the meetings with the Italian Premier was not made public, but the Hungarian Government showed signs of a renewed hope for the success of their efforts for revision of the Trianon treaty and gathered from the reception of their representative an assurance of continued success for the Italo-Hungarian treaty of commerce concluded in June, 1929.

India.—Though Mahatma Gandhi himself was considerably weakened in health by his march of 200 miles to the Gulf of Cambay for the purpose of defying the salt laws, his followers carried on his campaign of civil disobedience with increased vigor. Throughout the Bombay Presidency, as well as in the other Provinces, volunteers were actively engaged in the manufacture and sale of salt; the authorities have responded by arresting and sentencing a large number of the offenders to jail. The purpose of Gandhi in inciting his followers to a violation of the salt laws was that of concentrating on one issue to arouse national agitation. He has now extended his campaign against the use of foreign cloth, and has aroused the female Nationalists to the work of picketing liquor shops. Meanwhile, he reiterated his creed of civil disobedience without any show of violence, and repudiated those of his followers who have attempted even physical resistance against the authorities. The Government did not take any action against Gandhi; but it has caused the arrest of many leading Nationalists, principally the President of the All-India Nationalist Congress, Pandit Jawarhalal Nehru. He was sentenced to six months' imprisonment. A demonstration staged by the Nationalists in Calcutta against the sentence resulted, on April 15, in the death of several Europeans and Indians. In another protest at Lahore, about 20,000 volunteers were in the march. Earlier, on April 11, a riot outside of the court house in Bombay ended in the injury of many people. In Bombay, also, there has been some suspension of business as a mark of protest. Since April 5, when Mr. Gandhi inaugurated his disobedience campaign, there has been an increasing unrest throughout the country.

Japan.—A critical stage in the country's economic situation was reported on April 11 when the Tokio Stock Exchange temporarily suspended trading. It was understood that the condition of the market was due to manipulation in which the political Opposition was concerned, though the crisis followed a long period of decline in trade and industry, recently accentuated because of a number of adverse elements in the export market. Almost simultaneous with the Tokio near-panic in the Exchange came the announcement that the Kanegafuchi Spinning Company, Japan's largest maker of cotton fabrics, were having serious labor trouble necessitating the closing of their cotton mills at Osaka and Kobe. Follow-

Snowden
Presents
Budget

Budget
Estimates

Debate on
Estimates

Bethlen
Visits
Rome

Civil
Disobedience
Continued

Economics and
Industry

ing the company's announcement of a twenty per cent wage reduction, a strike among the workers was declared, the first the company has had in its thirty years of existence.

Jugoslavia.—The emergency court for the protection of the State, established under the Dictatorship, concluded on April 10 the trial of seventeen doctors, journalists, students and workers charged with Communist activities, and sentences varying from two to ten years imprisonment were imposed upon the defendants. The heaviest penalty was given Dr. Solomon Levy for acting as Courier of the Third International in Yugoslavia. On April 24 the same court will try Dr. Vladimir Matchek, who succeeded Stephen Raditch in the leadership of the Croat Peasant party after the latter was murdered with other Croat Deputies in the Belgrade Parliament. The charge is conspiracy against the Dictatorship.

Poland.—The change in the German Government affected Polish-German relations in many ways, but chiefly in the conflict which was stirred by the new German tariff. Negotiations, lasting for five years, were concluded only a few weeks ago by the signing of the commercial treaty between Germany and Poland. But the economic program of the new German Cabinet, with a projected tariff for agriculture, raising the present customs 300 to 400 per cent, would render competition of Polish goods in the German market impossible and thus make the whole treaty practically worthless for Poland. This was the decision of the Polish Cabinet which requested the envoy at Berlin to make representations to the German Government.

Vatican City.—Construction was proceeding on the new radio broadcasting station, designed for long-distance short-wave transmission. It was hoped that the station would be completed and in operation within a few months. Tentative plans looked to inaugurating it on the feast of Sts. Peter and Paul, June 29, the day before the closing of the Jubilee year. The station was designed by Senator Guglielmo Marconi, who has been personally supervising its construction.—Official announcement was made on April 12 that Cardinal Lepicier had been named Papal Legate to the Thirtieth International Eucharistic Congress, opening at Carthage on May 7.

League of Nations.—On April 12, the agenda for the next session of the League of Nations Council to meet on May 12 was issued. Thirty-one items are included, the principal of which are: action on the situation created by the resignation of Charles E. Hughes as a Judge of the Permanent Court of International Justice, the going into force of the Protocol relating to the statute of the Court, amendment of the Covenant to harmonize it with the Kellogg treaty, the British proposal for convening a confer-

ence of the signatory States to discuss the best methods of making effective the Convention for the Supervision of the International Trade in Arms and Ammunition, and the Tariff Truce Convention.

The conference for the codification of international law, meeting at The Hague, adjourned its sessions on April 12. Of the three purposes for which the conference was planned—one on nationality, one on territorial waters, and one on the responsibility of States for damages suffered by foreigners—only the proposed nationality convention was adopted. In view, however, of the fact that this was the first codification conference, the president, Dr. Theodorus Heemskerk, was in no sense pessimistic.

Disarmament.—A statement was issued by President Hoover on April 11 expressing his pleasure at the results obtained in the London Naval Arms Conference, and analyzing the saving to us in naval costs effected by the London decisions. The present agreement, according to President Hoover, calls for parity of American and British fleets of approximately: (1) a battleship basis to each of us of about 460,000 tons, with no replacements for the next six years on either side; (2) aircraft carriers at the maximum of 135,000 tons. (3) A cruiser basis of 339,000 tons if the United States exercises the option of the same types as Great Britain, but if the United States builds a larger ratio of the large cruisers our tonnage will be 323,000; (4) destroyer tonnage of 150,000 tons and a submarine tonnage of 52,700 tons each. That is a total fleet basis of about 1,136,000 tons as compared with about 1,700,000-ton British basis of the Geneva Conference. The President pointed out that there were no political undertakings of any kind in the present treaty. Speaking on April 13, Secretary Stimson predicted further reductions and estimated the reduction effected by the Conference as totaling 560,000 tons for the three navies.

Two important Catholic events to be celebrated this year will receive attention in next week's issue. The Countess de Sonis, daughter-in-law of the great General de Sonis, will tell something about Carthage, where the Eucharistic Congress will be held; and Daniel Doran will write of "The Business Side of the Passion Play" at Oberammergau.

A fascinating personal narrative will begin next week under the general title, "An Adventure in Tolerance." It will be by A. Longfellow Fiske, who campaigned for Smith in 1928 in Nebraska, and who was at the time a Presbyterian minister of Omaha.

Philip Burke's "Tale of a Farmhouse" has been postponed until next week.

John Gibbons will tell another tale of his newest adventures in foreign countries. It will be called "For the Intention of Mary."

The next article in the series on Humanism will be by Robert A. Parsons. It will deal with the Humanists' positive assertions.

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Continuity of Employment

STABILIZATION of employment is one of the benefits which the wage earner most earnestly desires. For a fairly large percentage of workers in this country, fear of dismissal is an ever-present cloud hanging over their lives. The average worker does not view unemployment merely as a slack period of one or two weeks, during which he will be compelled to find some other gainful occupation. To lose even a few days' pay is a disaster, but the calamity which he fears is that he will not be able to find work at all. With no private resources upon which he can draw, he and his family soon become public charges.

This is exactly the calamity which has fallen upon thousands in the acute period of unemployment which began last October, and which, although the pressure is lifting somewhat, is still with us. Not for years have public and private agencies of relief been so severely taxed to provide for the cases referred to them. In the long run, of course, the public pays the bill, and hence unemployment affects not only the dismissed wage earner and his family, but the community in general.

It is plain, therefore, that if employer and worker cannot devise some scheme to insure fairly continuous employment, the State may and should intervene, since in its effects, unemployment is a public as well as a private evil. But this intervention should not be sought prematurely. As a matter of fact, in only a very few industries have employers and workers maintained a consistent effort to come together for the purpose of devising an employment program. There is reason to believe, however, that one of the results of the season of unemployment through which we are passing is a realization by employers of the need of taking measures to prevent what the Merchants' Association of New York euphemistically terms "temporary periods of depression."

In a recent meeting the Association voted to ask Congress to create a commission to compile data on which a permanent plan for the stabilization of employment might be based. The Association believes that remedies applied after these periods of depression have set in are

almost futile. Unemployment is but a symptom of a disease which can be warded off only by careful precautionary measures. "The problem of unemployment should be attacked in advance of the crisis, and can be solved only by the effective operation of machinery tending to regularize business."

It is encouraging to note this and other indications that the employer is beginning to recognize in unemployment an evil which affects him as well as the employee. For some years the Baltimore and Ohio Railroad has operated with much success a scheme to regularize employment, and at a recent meeting in New York, an executive officer of the Procter and Gamble soap company showed clearly that a well-devised scheme to provide continuous employment means larger profits as well as satisfied workers. This aspect of the plan should commend itself even to the most reactionary of stiff-necked capitalists. Self-interest is not the noblest of motives, but in the present crisis we can at least tolerate it.

Twisted Standards

AT the close of a Methodist conference in an Eastern city, a number of resolutions were adopted. Two call for notice. In the first, the brethren, lay and clerical, condemned all attacks on the Volstead Act. In the second, they wrote their approval of birth control.

It would be difficult to cite an equal instance of twisted moral standards, but fairly easy to quote examples approaching it in moral obliquity. The campaign for the observance of the Volstead Act seems to have the effect of unsettling the brains, as well as the moral standards, of many professed "drys." When they stamp an inquiry into the constitutional aspects of Prohibition as treason, and stigmatize good citizens who oppose Federal Prohibition as men of loose moral principles and habits, it is not to be thought that they are speaking at random, or deliberately making false accusations. Their intelligence, not their conscience, is at fault. Accepting approval of the Volstead Act as the gauge of civic fealty, they must denounce opposition to that act as treason. This mental twist also leads them to conclude with certainty that any man who questions the sanctity of the Act, must do this because the Act interferes with his intemperate personal habits.

Fanatics of this type may be absolved from moral guilt. But they will contribute nothing to the moral and social welfare of the country which they infest. For one pulpit which dares denounce evils so fearful in their results as divorce and contraception, there are a thousand which ring with denunciations of opposition to the Volstead Act. We offer no conclusions, certainly, on the good faith of these clergymen, but we cannot help feeling that, like the Pharisees, they strain at gnats and swallow camels.

Divorce is one social evil against which they might profitably direct their campaigns, and the abuse of marriage through contraceptive devices is another. Nor should they close their eyes to the necessarily unhappy results of an educational system under which approximately ninety per cent of our children are trained in schools

which exclude religion and morality from the curriculum. Granting for the moment that it is indeed a fearful crime, worthy of punishment in a Federal penitentiary, for a man to sell his thirsty brother a bottle of ale, we cannot avoid the conclusion that the occupants of the Protestant pulpit can find more dreadful crimes than this to denounce, and worthier objects to promote than the Volstead Act.

Judges and Precedents

IN a statement issued on April 13, President Green of the American Federation of Labor said that the officers and members of the Federation could not believe that "the Senate of the United States would confirm Judge Parker as a member of the Supreme Court of the United States." It is our sober judgment that President Green was merely whistling to keep his courage up. Deep in his heart he knows that confirmation will come. If by some unexpected turn of the wheel, Judge Parker should be relegated to the obscurity in which he existed up to the time when the President sent his name to the Senate, we believe that the surprise of President Green will be only less than our own.

When the President selected the leading corporation lawyer in this country to be Chief Justice of the Supreme Court, we expressed our regret. We offer no criticism on the character of Mr. Hughes. To deny that he has occupied a position of prominence in his profession for a number of years, would be absurd. But the President cannot be in ignorance of what everyone else knows, as the Supreme Court once remarked, applying the principle to itself, and it can hardly be assumed that the Administration does not know that to organized labor the appointment of Judge Parker is even more distasteful than the appointment of Mr. Hughes. Indeed, the statement in defense of Judge Parker, issued on April 13 by the Attorney General, in the name of the Administration, shows quite plainly that the Administration is well aware of labor's attitude, and is determined to beat it down.

No doubt, too, partisan considerations are at stake. With these petty political issues this Review has no concern, save to regret them. But we must protest with all earnestness against the statement of the Attorney General, made without reservations, that every Federal judge is bound to follow in precise detail the rulings of the Supreme Court. The effect of this contention is not only to supplant substantial justice, which is the supreme aim of all constitutional government, by "a codeless myriad of precedent and a wilderness of single instances," but to invest the Supreme Court with a plenitude of final power unknown to the dictates of justice.

We are well aware that, ordinarily, at least, a contrary ruling by a Federal judge would not be sustained on appeal. But it might. In the past, largely because of the opinions of lower courts, or because of a more enlightened public spirit which incited or followed these dissenting opinions, the Supreme Court has receded from its own precedents. If, then, the reasoned and conscientious judgment of an inferior court is at variance with the judgment of a higher court, we are unable to understand why

that dissenting judgment should not be given full and candid expression. No judge takes an oath to affirm every opinion of the Supreme Court, as the Attorney General seems to contend. His oath is to uphold the Constitution, and that is quite another matter. We grant freely that the judge is not on the bench to give expression merely to his "personal views," or to "independent judgment or opinion," to quote the Attorney General. He is bound by the law and the facts, in the first instance. But above all, he is bound to do justice to all who petition for it.

Precedent has its value, but, as the Scholastics say, its force is no greater than that of the reasons which underlie it. It is our view (which we are not concerned to press at the present moment) that the Hitchman case, affirmed by Judge Parker in the Red Jacket case, gave too much consideration to property rights and too little to human rights; and that, by consequence, it is a decision based upon a prevailing economic philosophy, but not on fundamental justice.

However that may be, we deeply regret the haste of the Administration in rushing to the defense of a judge whose views, both in respect to labor and to the natural and civil rights of the Negro, are distasteful to millions of Americans. More deeply do we regret that the Administration has based that defense upon a canonization of legal precedent.

Lobbies Under the Dome

INVESTIGATIONS set on foot by the Senate often end in a slough of doubt and despond. When applied to matters with which the Senate has some constitutional concern, they not infrequently bring to light a number of activities harmless enough in themselves, perhaps, but by no means innocuous when allowed to function in secret. There is nothing wrong in the receipt by a public official of a retainer from a private corporation, when such payment neither interferes with his public duties nor conflicts with his oath of office. Generally speaking, however, an official is apt to interpret the fitness of such conduct according to an unduly lax standard.

Nearly a century ago, Daniel Webster found no incongruity in demanding secret retainers from the National Bank, and in rising in majesty to defend that institution on the floor of the Senate. "I believe my retainer has not been renewed or refreshed as usual," he wrote Biddle at a time when Jackson's fight against the Bank was waxing hot. "If it be wished that my relation to the Bank should be continued, it may be well to send me the usual retainers." In such conduct the god-like Daniel apparently found no impropriety, as Taney later reminded him. Legally it was defensible, but from every other point of view it must be regarded as a blot on the escutcheon.

The investigation now demanded by Representative Tinkham, of Massachusetts, promises a series of colorful sessions. It will summon such eminent churchmen as Bishop Cannon, of Africa and Virginia, and Dr. Clarence True Wilson, and these gentlemen will be asked to tell what they know of contributions to the cause of Prohibition. Their appearance may be interesting, but it can

hardly lead to any knowledge that is particularly useful, since their opinions on the subject are well known. What should be made a point of insistent inquiry is the alleged connection of public officials, secret, it is said, but intimate, with Prohibition associations. That inquiry might possibly bring another recreant Daniel before the bar for salutary confession.

Humanity in the Professions

THE old-fashioned physician has been canonized, raised to his niche, and left there to gather dust. His successor is a white-coated machine who looks on you with all the interest bestowed by an entomologist confronted by an entirely new bug. He takes notes, and as you leave, his secretary enters a case in her card index. Should he consign you to a hospital, you will there find all the comforts of our best penitentiaries, together with a regime not unlike that of the milder among these penal institutions. The profession is beginning to sense, somewhat vaguely as yet, that not all is perfect in the new dispensation. As that sense grows in acuteness, it will realize that most patients are human beings—and never more human than when they are in pain.

In an article in the *New York Times Magazine*, Mr. S. J. Woolf quotes an outstanding member of the profession, Dr. William Henry Welch, in praise of the doctor of by-gone days. Dr. Welch is certainly not an ultra-conservative. Eighty years of age, he is keenly alert to all that is sound in modern research, but that same vision enables him to see the virtues of the older dispensation. "There is one thought that makes me look back with gratitude and love to the old family doctor," said Dr. Welch. "He treated people; the doctor of today treats a disease," and no extended reflection is demanded to show that here we have a difference. "The old family doctor, though he had a long beard where germs abounded, and even a spotty vest, knew his patient," continues Dr. Welch, "and in many cases, the patient's family and his physical peculiarities. . . . If medicine were an exact science, I would say: 'Yes, the family doctor has outlived his generation.' But it is not."

Even in face of so eminent an authority, we venture to think that Dr. Welch has not stated the case fully. Medicine may not be an exact science, but if it were, no physician could afford to neglect the human element in relation to the patient. We are not especially enamored of the germs in the old doctor's beard, but the kindly, encouraging look on the face that wore the beard was worth more than all the mixtures in the pharmacopeia. It made us feel that here was a friend whose skill would pull us through the rough places, and we were heartened to keep on going. If his bottles could not heal us, his presence would.

Our criticism should not be restricted to physicians. Any profession which omits the human element ceases to be a profession and becomes a commercial enterprise. Perhaps that is why the heads of our schools of law, medicine, dentistry, architecture, and even of engineering, are insisting more loudly than they dared twenty years

ago, when Eliot of Harvard dominated the field, upon the value of the humanistic studies as a preparation for a professional career. Philosophy, literature, languages, history, apologetics, in a word, the studies which our ancestors termed "polite" or "humane," contribute, each in its own phase, to a better understanding of the good and evil that is in man. No field of knowledge is wholly isolated, just as no professional man is cut off completely from contact with his fellows. He can make himself a dry-as-dust hermit, interested solely in law, or medicine, or engineering, but in proportion as he follows this recessionary course, he lessens his power in his professional as well as in his personal relations.

A patient is something more than a sprain, and a client something that is not all tort. The physician and the lawyer must recognize this truth if they wish to exercise all the power for good inherent in a profession. That power is, primarily, opportunity and ability to contribute to human welfare. Otherwise, they are individuals who make a living on the woes of their fellows.

Mothers' Day, May 11

THE genial and zealous Dr. Coakley, of Pittsburgh, once more favors us with the outline of a program for the celebration of Mothers' Day by our parish churches. We are happy to make his opinions our own. An experienced pastor, as well as an intelligent student of social welfare, Dr. Coakley is alive to the religious possibilities of Mothers' Day. The commemoration may have begun as a commercial scheme, but it readily adapts itself to valuable uses.

As Archbishop Shaw, of New Orleans, observed some weeks ago in his Lenten Pastoral, the spread of divorce, and of the unhallowed practices closely connected with this grave social evil, have wrought havoc with the home ideals once prevalent in this country. Poverty, on the one hand, and social aspirations, on the other, are making homes a rarity in the larger cities. The poor are forced into grimy and unsanitary tenements, while the wealthy migrate from less to more luxurious apartments. Under prevailing economic conditions, the older concept of home as a fixed place, in which members of a family were born, lived, and died, is perhaps impossible in practice. We have become a restless migratory race, with more inns, taverns, hotels, tenements, and apartment houses than any people in the world.

Still, when the older moral and social ideals can be saved, the changing exterior environment can be tolerated, if not fully approved. It is probably harder to become a saint while maintaining a large bank account, but the thing can be done. It is certainly harder in these days to hold fast to the old religious and moral principles which made the home the sanctuary wherein upright men and women were trained for God and country, but it, too, can be done. Any legitimate contrivance or commemoration which makes the doing easier should therefore be welcomed. In that sense we welcome Mothers' Day, and venture to recommend it to our pastors, and to all school and college administrators.

Science and The Penitent Thief

G. K. CHESTERTON

(Copyright, 1930)

IN the last book of Father Ronald Knox, "Caliban in Grub Street," published in England by Sheed and Ward, there is a passage which I would ask pardon for taking as a particular text for a particular purpose. Excellent as it is, it does not do any justice to the hundred other excellencies of the book. Every sentence is stimulating and could be made the text of a sermon; but this happens to be the text of my sermon.

The book deals with that queer, half-repulsive and half-encouraging feature that suddenly became so fashionable in our newspapers of late; the symposium on the state of Modern Religion. Father Knox has no difficulty in cutting up with clean logic the intuitional rhetoric of the professional novelists. What pleases me much more is that he is quite as logical when he cuts up the logic of the professional logicians.

Hugh Walpole may have been vague; but he frankly admitted that he was vague; and we should all admit that groping and unguided natural religion of that sort is very liable to be vague. But Bertrand Russell, for instance, of all men in the world, would pride himself most arrogantly on not being vague.

But under Father Knox's analysis, the hard rationalist is as soft and soluble as the softest dabbler in belles-lettres. He is probably not accustomed to be talked about like this: "And when we take his sentence out of tangle, we find he has said, 'Of course, it is enormously improbable that there should be any intelligent organisms at all, but it is quite probable that there should be one or two.' One understands what a busy man Mr. Russell must be, but—why do they all think religion is not worth writing sensibly about?"

But the quotation which concerns me is from one of the novelists, Arnold Bennett; who at least does not profess to be a professor of logic. Father Knox quotes it as an astonishing example of how these amateur theologians misunderstand our theology.

Mr. Bennett says: "I absolutely dismiss the extraordinary and too convenient notion that a man may safely do as he chooses provided he dies in a certain faith."

Apparently he supposed that the good Catholic is in the habit of saying to himself, "I will now plunge into a career of crime; I will burn down the house, butcher the neighbors with a meat-axe; and, pausing a moment to poison my mother and three sisters, will launch myself at last on a life of unruffled liberty and enjoyment of marrying and murdering as many women as I can; but I shall take particular care that when I die (possibly on the scaffold) I shall announce in a loud voice that I am a Catholic; and then I shall go straight to Heaven."

Surely Mr. Bennett must have been disappointed in the comparative tameness and failure of his Catholic friends to fill up this picturesque outline; and he might have suspected that there was a logical catch somewhere.

Apparently he has never heard that we consider it quite possible for Catholics to be lost; leaving on one side the question of Protestants being saved. And it does not seem to occur to him that there is any logical difference between a real resolution to amend, in whatever circumstances, and a brazen resolution to sin, and to wind up all your sins with a blasphemy.

As Father Knox puts it: "What he meant to say was that he did not believe in death-bed repentances, did not believe in the Penitent Thief. But he could not be content to say that . . . he must needs imply, for the benefit of the less-instructed public, that, in the opinion of the ordinary Christian, faith avails without charity. And that is untrue."

Now this point interested me, because I have myself differed from Mr. Bennett on the subject of crime and its relation to religion and irreligion. I have pointed out that he, among hundreds, was a victim of the huge, bombastic and utterly baseless falsehood that materialistic determinism, with its denial of free will, favors a humane treatment of criminals.

He was one of those who suggested that nobody should be blamed, far less punished, since they could not help being themselves. In other words, the way to be kind to the Penitent Thief is to tell him that he cannot help being an Impenitent Thief.

The Romans contented themselves with breaking his bones and nailing him to a shameful gibbet. They did not insult and degrade him by measuring his skull and jerking his nervous reflexes, and then saying he was bound to go on thieving. But even had they possessed this humane light of science, would they really have let him go on thieving?

Would any scientific government, past, present or future, simply let him go on thieving? They would not. I can tell him exactly what the scientific government would do. The other day, in obedience to the modern cant of the Criminal Type or the Incurable Kleptomaniac, an American court of justice sent a young woman to prison *for life* for stealing a small object in a shop; because she had been three times in trouble before.

The pseudo-scientific stuff about criminology tends to criminals being treated worse and not better. It occasionally snivels about curing the criminal; but it has not a notion of how to do it. Nobody can be cured of the abuse of his will except by an appeal to the use of his will. Nobody can regain his self-respect as a citizen when the very doctors who would cure him are treating him as a slave.

It happened that after I had been reading this servile science in large quantities, I came upon the literature of the Catholic Prisoners' Aid Society; and was almost startled at the sharp difference of note which marks real difference of religion.

Before even taking in any details, there is the feeling of a fresher atmosphere of hope and freedom; that fundamental freedom which belongs to the soul. It is something for which the populace in our time is really starving.

Most of those who go to prison (though not of those who deserve to) are poor men; and they fall only too easily into a sort of sad popular fatalism native to heathen societies.

The Old Lag is only too easily persuaded that he is good for nothing or that nothing else is any good; so that the ignorant and the learned combine to preach a doctrine of doom. Not all Catholics agree about the details of criminology; but all agree about the doctrine of doom. All agree that it is a horrible heresy.

All believe emphatically that while there is life there is hope and it is never too late to mend; and *that* is the meaning of the Penitent Thief and the death-bed repentance.

The reason why the "habitual" or "hardened" criminal does nowadays think it hopeless to repent, is exactly that; that he thinks it would be a death-bed repentance. He has spent most of his life in one sort of self-expression; he has become to all human appearance one sort of man. And, according to the dismal psychology of the day, he really thinks it is too late to become any other kind of man.

As the kind atheists and the cheery secularists have told him there is no life but this, he cannot see anything fruitful or promising in passing the last few years of a bad but consistent life (as he would say) in pretending to be somebody else.

Considering how very strong is this modern mood, among the poor as well as the rich, it is something to come upon the records of the Prisoners' Aid Society, with such items as this. "A man with ten convictions, three of penal servitude, placed by us and has been working steadily for nine months. Visits us regularly and is making repayments."

Or again, "When first she came under the society's notice at the age of thirty-eight, she had already had over twenty convictions. She was not yet a Catholic, but she has chosen to have herself registered as one in prison": the extract ending with a report of her being now perfectly normal and cheerful after five years.

When we consider that, as I have noted, some of our precious scientific legislators approve of putting away a person as hopeless after three convictions, we may fairly say that these stories strike a different note. But it is not so much the details or particular cases that strike me as standing out conspicuously in the modern world: it is the whole mystical and metaphysical conception of the thing.

What distinguishes Catholic criminology from the rest is, first, that it has quite literally a larger conception of the life of man. It does really ask the oldest ruffian to begin a new life, and not merely to stir up the dregs of an old one. Second, it does, by its nature, appeal to the freedom of the captive.

It admits, in fact, what so many poets and sages have

said half in fancy, that even in a dungeon the mind is free. It does not tell a poor pickpocket that he cannot do any better, because his ears stick out or his forehead slopes backwards; it tells him that he can do better if he chooses, but only if he chooses. It does not patronize the will as a cripple, but challenges it as an athlete.

This sense of penitence as a personal and intelligent effort, possible to all sorts of people, bad and good, is rapidly fading from the fatalistic and dreary humanitarianism of our day. But its disappearance means the inevitable degradation of all men, even in their own eyes. It makes the recovery of human dignity almost impossible.

The society does well to address especial prayers to its patron the Penitent Thief. I suppose there was never so sudden and staggering a transfiguration from indignity to dignity as after those few words from the Cross.

Misleading the Public Again

IN common with other Catholic papers, *AMERICA* has received, but too late to reach last week's issue, the following communication from *Time*.

The *Time* article in which Father Walsh was mentioned began with a section pointing out that Soviet statesmen are slackening their anti-religious crusade. This was followed by a description of the service by Pope Pius, supplicating Divine aid for the persecuted. To neither of these sections does Father Walsh raise any objection. The last section dealt with "Roman Catholicism's counter strokes of the week," that is with the active, mundane propaganda of members of the Church against the Soviet Government.

Time pointed out that in a pamphlet sent to the U. S. priesthood, Father Walsh used the most exciting, explicit language to describe a Soviet cartoon which he called unprintable and did not print in the pamphlet. But in the same envelope Father Walsh sent along a loose leaf copy of this cartoon, in a size larger than the pamphlet and reproduced in full colors.

Hardly were the pamphlet and enclosure in the mails than a Catholic priest forwarded copies to *Time*. Unquestionably many priests were and are showing the unprintable cartoon to others. *Time*, a lay magazine, felt that these facts were newsworthy. In criticizing *Time*, Father Walsh makes no attempt to defend his circulation through the mails of 30,000 copies of a cartoon described by him as such that "its public reproduction is impossible." The fact that Father Walsh sent *Time* other anti-religious cartoons is irrelevant. *Time* did not request these cartoons and *Time* simply asked the date of the "unprintable" one. But it is a fact that the later cartoons were far less savage than the "unprintable" one of 1923.

Time next took up the anti-religious atrocities set forth in Father Walsh's pamphlet.

He says that "far greater space is devoted [by the pamphlet] to the more recent than to the earlier instances of persecution."

The part of the pamphlet in question is Chapter III. In the first paragraph are enumerated 184 ecclesiastics who were killed by the most revolting methods, such as empalement. No date or indication of when these atrocities occurred is given, and the reader would naturally suppose they were of recent date. *Time* thought it recognized them as dating back to the early period of Soviet counter-religious savagery (1918-23), but telegraphed Father Walsh a request to give his version of the dates.

His telegram in reply, which Father Walsh considers so damning to *Time*, bristles with such dates as 1918, 1919, 1920, 1922 and 1923—each bracketed with a specific atrocity. But the next sentence is a vague reference to "other Catholic victims murdered, exiled or imprisoned various dates from 1924 to 1929." The pamphlet itself, starting out with 188 atrocious murders prior to 1923 (though in almost every instance the pamphlet does not say when they

occurred), contains thereafter only *one* instance of the shooting of an ecclesiastic bracketed by a specific date year 1928.

It is true that these latter paragraphs cover a "greater space" as Father Walsh says, but in that "greater space" is only *one* specific atrocity, plus some cases of exile and imprisonment, plus some cases of Jewish children being threatened in connection with their Passover observance. These imprisonments were in the main for counter-revolutionary activities and, although this charge is of course a technicality, Father Walsh confesses in his pamphlet that "the Premier of Soviet Russia . . . is probably technically correct" when he said in a recent interview that lately "nobody has been executed, exiled, imprisoned or starved to death (in Russia) for religious beliefs, but only for 'counter-revolutionary activity.'"

Thus Father Walsh bore out by telegraph, letter or in his pamphlet the truth of all *Time's* assertions. There is no question that both pamphlet and cartoon were put forth in such a way as to persuade the Catholic priest or layman into thinking that the old era of anti-religious atrocities in Russia is still in full swing.

Time is satisfied that Father Walsh and his Church have just grievance against Soviet Russia. But, however much it may sympathize with any outcry, *Time's* sole function is to keep the record of facts as straight as it can. If the Soviet again reverts to savageries, *Time* can be counted on to record them. Not only

so, but *Time* will continue to record trustworthy reports of any sort of religious persecution.

Time's defense is a quibble from beginning to end. "The fact that Father Walsh sent *Time* other anti-religious cartoons" is *not* irrelevant, it is the gist of the whole matter. His purpose in sending them was to show that the anti-God campaign, which began with the cartoon which *Time* took up, has continued to the present day. Father Walsh's reference in his telegram to "other Catholic victims" after 1923 was not "vague"; he stood ready to mention names, dates and places. *Time's* definition of "atrocities" as shootings is arbitrary. The presence to this day of many victims in the "Island Hell," Solovetsky Island, as mentioned by Father Walsh, is proof that "the old era of anti-religious atrocities in Russia is in full swing." The original offense of *Time* still stands: with the proof of the contrary in their hands, they gave the impression that Father Walsh could produce no anti-God cartoons later than 1923.—Ed. AMERICA.

A Nation in Exile

LEONID STRAKHOVSKY

WHEN the sun rose and poured its light on the still waters of the blue Bosphorus, the muezzin on the tower of the former temple of Saint Sophia sent his plaintive appeal to all the faithful to worship God at the beginning of a new day. The Golden Horn opened its splendor to my marveling eyes and whilst our ship was slowly steaming into the harbor I looked and looked at the immortal sight of Constantinople. One after the other, ships—large and small—carrying weary exiles exhausted by a long and strenuous journey sailed into the former stronghold of the Turks so long and in vain desired by Russia.

This exodus was the final act of the Russian tragedy started in 1914 for the benefit of some evil-minded force. These exiles were the last ones to leave Russian soil and to seek refuge in foreign lands. This took place in November, 1920. And from then on a new page of sorrow was added to the history of mankind.

Prior to this, the first bulk of Russian refugees landed also in Constantinople. But the steady stream of those refugees poured into Europe, Asia and America all during the years of 1918, 1919 and 1920. I had the "advantage" of taking part in the escape of the remains of the Murmansk army to Finland early in 1920. Arriving in Constantinople, I compared the two visions. There at the northern terminus of the Finnish railway we reached the small station Liexa after a "trip" on skis over the lakes and through the woods of Eastern Karelia which lasted for two weeks. We had covered more than 200 miles in a bitter cold and had to economize our rations in a drastic fashion owing to the fact that the country was already occupied by Red troops which meant that we had to avoid every village. But in the snow-covered Finnish village as well as in the sun-lit Turkish capital the first feeling even before that of safety was—hunger. Thus started our now ten-years-long exile.

Constantinople became for a time the main center and sorting place of Russian emigration. From here they were directed into all countries but mainly into Bulgaria and Yugoslavia. There most of them have remained even to this day. Nevertheless, during all of these past years there has been a constant move of Russian emigres from one country into another. This was especially active during the inflation period in Germany.

In 1925, at the all-Russian Congress which assembled in Paris, it was stated that the number of Russian refugees in Europe and America had reached the imposing total of 3,000,000 men, women and children, thus surpassing many of the existing and established independent nations in Europe like Norway, Latvia, Esthonia, Lithuania and others. History has never recorded such an emigration before and the 60,000 French emigres more than a century ago look like nothing in comparison.

It is this particular problem of how to save Russian refugees from denationalization that is occupying the minds of Russian emigration leaders and becomes a constant feature in the Russian emigration press. It is obvious that we do not want to cease to be Russians and that we try to prevent our children from becoming foreign to our country, because we have a firm belief that our knowledge, our experience, our energy and our work will be necessary one day to help Russia to rebuild on her ruins. And it is quite certain too that, unless something is done, this denationalization starting with ourselves will be complete in the next generation. Of course in America, where the population is heterogeneous, this problem is not so acute, especially because Russian emigres are not so numerous in this country as they are across the Atlantic ocean. But even here I know young men who, after spending five years in this country, have not only changed their Russian name, but have also forgotten their mother tongue to the extent that they can hardly speak any Rus-

sian at all and the little they are able to speak is tinged with a distinct foreign accent. On the other hand the problem of denationalization in the United States is not so important from the point of view of a possible military encounter when Russians would have to fight their countrymen, because politically and historically Russia and the United States never had and never could have a rivalry which might bring them to an armed conflict.

But it is not the same with European nations. Many countries try now to interest Russian refugees in their political point of view and thus to secure their approval for a future policy, taking into consideration the fact that sooner or later those Russians will return to their country. This is done particularly in Germany where recently a group of German nationalistic organizations, including the famous "Stahlhelm," held a conference with some leaders of the Russian colony in Berlin and have tried to bring up a new policy with regard to the Russian refugees. Thus they advocated a closer contact between German and Russian patriotic organizations putting the blame on the Republican Government for its too pronounced friendship with the Bolsheviks, though acknowledging the fact of the "treacherous peace of Brest" concluded with the Soviets in 1918 by the Imperial Government, but excusing it for military reasons. From this we can perceive a new tendency of some groups of modern Germany to find an understanding with the Russian emigres in order to secure their support for a future Russo-German alliance.

In France, the political question is of very little account, because the majority of Russian refugees there have remained faithful to the cause of the Allies and look forward to a new Franco-Russian alliance. The only thing the French Government did to encourage naturalization was to bring it to a minimum of formality and to a minimum of cost. But, as in the majority of European countries, there remains a very important barrier to naturalization, which is the compulsory military service. Very few Russians are eager to fight for a country that is theirs only by choice and sometimes a choice of necessity.

Some other nations, mostly those bordering Soviet Russia, have adopted another system. They practically oblige Russian emigres to take up their naturalization if these want to remain in the country. This is the case with Rumania which does not allow Russian emigres, who are not naturalized, to remain in Bessarabia. It is done, no doubt, for political reasons of internal safety, but it is nevertheless a great threat, leading directly and inevitably to complete denationalization of Russians residing in Rumania.

Those are the facts. To fight that constantly growing danger of denationalization the Russian emigration press presents a valuable factor in letting Russians in foreign lands keep in contact with Russian literature, Russian ideas, even the Russian language which under the force of circumstances so many of my compatriots are gradually forgetting. But certainly this is not enough. Nor is the Russian Church a sufficient guarantee against denationalization, although its work in trying to organize Russian classes for children being educated in foreign

schools is certainly to be praised. Russians on their own try to create organizations which would keep them together, but in so many countries and in so many cases those organizations do not live long because of the general political situation. It is a known fact that, for instance, in Poland one has to obtain a special permit for organizing a new Russian group and on many occasions such a permit has been refused.

Thus on the whole the situation seems to be rather a desperate one. If the Russian revolution goes on progressing as slowly as it has done till now we shall probably find out in another ten years that of the 3,000,000 Russian emigres as estimated in 1925 there will not remain even one third that will be able to call themselves honestly Russians. Is it therefore possible that a nation in exile should completely disappear? Would it not be possible for civilized nations to find an adequate solution to this vital problem?

After the new *Rentenmark* was established, many of the Russians residing in Germany moved into France where they form now a Russian population of nearly a million in number. It is reported that Paris alone gives refuge to more than 400,000 Russian emigres who, by the way, have completely transformed the famous Montmartre, helped in that transformation, no doubt, by the steadily growing Americanization of that brilliant capital.

Now that the Bolsheviks are carrying on the greatest and the most brutal social and political experiment, now that the spreading of communistic ideas all through the world represents a constant menace to civilization and culture which is the fruit of twenty centuries of human striving for an ideal, now that the word *Russia* has been banned and replaced by U. S. S. R., and one cannot speak any more of the "Russian" language, discuss "Russian" culture, "Russian" literature and so forth, because this adjective has been officially changed to that of "Soviet," the Russian exiles represent what is left from the great Russian nation that gave to the world of letters Tolstoy and Dostoyevsky, to the world of music Tchaikovsky and Rimsky-Korsakov, to the world of the dance Pavlova and Karsavina. And as such they are an important factor in the fight of civilization against barbarism.

There is no doubt that the Bolshevik experiment has been a complete failure from all points of view and that the Soviet Government, "the oldest in Europe" according to the cynical assertion of Chicherin, the Commissar for Foreign Affairs, maintains itself at the head of 140,000,000 people by a terror next to which the terror of the French Revolution seems to be quite an innocent game. Reading the Soviet newspapers, one finds everyday reports of peasant risings, assassination by those half-illiterate people of Soviet officials, because their proverbial patience has come to an end, and the inevitable counter-action of the Government which enforces its terror and executes people in masses. All this proves that the Soviet Government is not liked by those people whose interests it claims to represent, and that sooner or later it will have to abandon its place to a government that will really represent the great Russian nation. And then the Russian exiles, full of experience and knowledge, will have to

devote the rest of their lives to the building up of new Russia on the ruins that have accumulated during the Soviet rulership. But will the Russian exiles be able to assume that important task? Yes, they will if the civilized nations that gave them shelter will also help them to preserve their nationality.

After ten years of exile, Russian emigres have regained their energy, have acquired a new faith in their mission and a new hope to serve their country. The hardships of the first years have helped them to forge a character, a will. Work in foreign countries has given them that experience which most of them were lacking, and that knowledge of things and that wisdom of life of which they were deprived before coming to foreign lands. They are qualified now for undertaking the hard job that awaits them in their country.

Sin, Marriage and Morals

HILAIRE BELLOC

(Copyright, 1930)

I HAVE read in the last three days three pieces of popular writing, so characteristic of the crazy times in which we live that I am moved to take them for a text.

The first piece of writing was a commentary on the nature of sin. It was by an Austrian professor who has specialized upon the pathology of certain nerves. The second piece of writing was about marriage. It was from the pen of a man who had specialized upon mathematics. The third piece of writing was about the morals of modern young people. It was from the pen of a man who had specialized on Greek.

You will at once perceive two things in common in these three bits of writing. The first is that the writers had been hired to write on subjects where they have no authority; the second is that they all play with the now threadbare subject of sex.

The incompetence of each of the writers to his subject is pretty clear when one reads him; and what is more, it is only what one would expect. You do not go to an expert in electrical work to get a violin; and you do not go to a mathematician to get guidance on matrimony. You might go to a theologian, or even to an historian; but why to a mathematician?

Of course we all know why they were asked to write the nonsense they did; it was because, having become eminent in one department, each had acquired what is vaguely called a "name"; and having that, he was bound to draw, no matter what he wrote on.

Well, it is pitiful enough that we should be subjected to inconsequence of this sort, but when it comes to the matter which they gave us in the articles for which they were thus paid to play the prophet, it was a mixture of such ineptitude and falsehood that it far surpassed in enormity the discrepancy between the writer's capacity and his achievement.

Each of them in these short—but alas! typical—news-paper pieces, managed to put in such a combination of the inane and the patently untrue as I fancy no age before ours has seen. And, indeed, I sometimes wonder what

posterity a century or two hence will think of a generation in which such stuff could be not only printed but accepted for wisdom.

The nerve specialist would have it that all our troubles today were due to the intense effort modern men make at being good. Conscience, he said, was the arch-enemy of your modern man. If only he could get rid of all this nonsense about right and wrong, he would be happy. Manifestly (said he) the artificial distinction between sin and virtue was a plague; for every attempt at so-called virtue handicapped a man against his fellows, and made him miserable as well.

This is as though a man were to say of one's body when one was ailing: "Your trouble, my boy, is all this fuss about health, and this craving to be well and without pain! Get rid of it!"

We should ask the man who gave us this advice: "Pray, sir, what is your authority for so astonishing an order? Are you an expert on the human body?" And were he to reply, "No. I am an excellent plumber," we should not think the more of his right to talk nonsense.

The mathematical specialist said that marriage should be terminable by mutual consent. He went on to waste the greater part of his space in telling us that if a husband or wife went mad, or took to drink, it was pretty hard lines on the other partner. He talked like one who has discovered a hidden truth hitherto unknown to mankind, a revelation of which he was the inspired prophet. Having elaborated the obvious at great length, he ended by another truism, pointing out that if one could break off marriage at will, these inconveniences would disappear.

Here the ineptitude takes the first prize, the falsehood a bad second. The falsehoods are a lack of proportion—for tragic marriages are the exception, and ordinary human humdrum marriages are the rule—and in the failure to state a prime condition of the whole affair, which is that any couple who have lived together for a certain length of time have found it a relation which cannot be expelled from the memory or from the character.

However, laxity in marriage and facile divorce existing side by side with a marriage code have been common and therefore possible in many human societies. They are an evil, but not a contradiction in terms. No. In the case of this worthy mathematician I can only give him half marks for the element of untruth, but he shall get full marks for the element of inanity.

If an eminent moral theologian who happened to have only elementary mathematical knowledge were to write an article saying that the teaching of algebra should be abolished, and to stud that article with the repeated statement, that "the root of minus one has no real existence," would he be read by mathematicians? Possibly—since mathematicians are read when they write similarly on morals.

The third piece of writing had one large falsehood in it, and a very fine piece of confused thinking, but rather less ineptitude than the others. The Greek specialist began by saying that the sanction for Christian morals (faith in a future life, the goodness and justice of God, etc.) had wholly disappeared. No one listened to such fairy

tales any more. He went on repeating this throughout his article.

It was a deliberate falsehood, because the man who wrote it came of Catholic stock, has plenty of Catholic acquaintances, and knows perfectly well that if half the modern world has apostatized, the other half has not.

But side by side with this untruth went that confusion of mind which I have just mentioned, and which was certainly not put on but sincere. For he goes on to ask: "Now that there is no sanction for Christian morals in matters of sex, how shall we maintain Christian morals, especially among young people?"

To this interesting problem he sets himself with pathetic industry; ties himself into an inextricable knot, and at last abandons the effort in despair; all because he is too muddle-headed to see that if you don't accept Catholic (or, as he would say, "Christian") doctrine, there is no sort of reason why you should try to attain Catholic rather than pagan morals.

The Catholic sanction for what the Catholic Church

calls wrongdoing is Divine punishment. If that, and the existence of God Himself, is all moonshine, there can be no reason for maintaining Catholic morals. Nor does the professor of Greek attempt to give us any reason. And that is just as well, because he certainly would not succeed. It is the definition of a Modernist that he wants to enjoy the benefits of faith without the burden of faith: and (of course) this exceptionally confused man is a Modernist. He wants the benefit of Catholic morals in the State without Catholic doctrine. He won't get it.

Perhaps my readers will blame me for having drawn no conclusion from these tragic—but, I repeat, typical—mountebanks with their enormous public. Well, I can draw at least one conclusion, and it is a consoling one. *Things can't get worse on this particular line.* Our civilization may, and probably will, become much baser in many ways; but we shall hardly reach a lower level of intelligence than that in which rubbish of this kind is purchased as though it were diamonds, and given out to our urban millions as though it were the bread of life.

The Serene Body

MARIE VAN VORST

A PILGRIMAGE in the serene beauty of these November days to Careggi! The tapestry of the Arno valley is sewn with that light never entirely absent in Tuscany. One wonders if this country (saint-peopled, holy with relics of martyrs, walled in by monastery and cloister) is not really haloed—if an aureole does not perpetually encircle Italy! In the delicate radiance, with the perfume of pine and cypress, drive past vineyard and farm, over meek lands waiting for later sowing, to Careggi—the new Carmelite convent there, where the cloistered nuns of Santa Maria Maddalena de' Pazzi, by permission of the Curia, are *uncloistered*. . . .

These delightful ladies, until now visible only behind monastery gratings, may be visited. You may touch their hands, study their faces, look into their eyes, whose expression, for having so long contemplated the Crucifix and Holy Mysteries, is transcendent. Prayer, meditation, has created in these Religious a *patine* of soul—a spiritual polish.

These Carmelites, many of them, are daughters of noble families in Tuscany and Umbria; like their patroness, Mary Magdalen de' Pazzi, they have left lives of luxury for the cloister. The ancient monastery of St. Mary of the Angels founded in 1450, is in the heart of Florence, and there Mary Magdalen de' Pazzi was richly sepulchred until November, 1929. Then, the Congregation needing higher air, more extended exercise, and a modern habitation, they found a beautiful site above the Arno valley, and transferred themselves and their Saint to Careggi.

St. Teresa of Avila died on October 4, 1582, and on the vigil of the Assumption, 1582, Catherine de' Pazzi entered the Carmelite convent of St. Mary of the Angels in Florence: one angelic human life going into the Light, another coming to illumine a most precarious period.

She was born in 1566, and was called Catherine in the world, Mary Magdalen de' Pazzi in religion. Pope Urban VIII (Barberini) beatified her, and Alexander VII canonized her in 1669. Her incorrupt body is extant. When the casket was first opened on May 27, 1608, the Saint was found to be in as perfect a condition as when placed in the tomb. And now, after nearly four hundred years, the face and form are so serenely beautiful that to look upon the Saint is to thrill with the sense of having seen an immortal supernatural thing.

In our blatant century, when much is devoid of bloom and mystery, it is difficult to imagine the uncloistering of fifty women, who many of them had not seen the world for half a century! Burring of airplanes over their roofs, cries of motors, they had heard, but the traffic of modern streets, untrammelled lights of the squares had been spared them! Think of the flight of this community to Careggi, a few miles from Florence, to undertake the business of building and settling a big monastery, of contact with architects, masons, builders. The heads of the Order were equal to the situation.

They are delightful, these Sisters and Mothers of the Order of Santa Maria Maddalena de' Pazzi, in their stern dress, not the brown of our beloved Carmelite, St. Thérèse of Jesus, but black, soft guimpe and coif settling around the distinguished faces. The ex-Prioress (cloistered for over sixty years) is keen, interested in the affairs of the moment: to stand beside her on the terrace, watching the building, the sweep of the silver Arno, outlines of domes and roofs of Florence, in whose center she has been young, a novice, and has lived and prayed, then to hear her ask with intelligence about American affairs, financial crises, questions agitating our politics and administration!

Around the walls in high glass cases are the relics of

the Saint: linen with the yellow of nearly four hundred years; dresses; objects of toilet; and, moreover, instruments of self-mortification and penance (the Saint, one of the greatest in the calendar, did not walk to saintship over rose-leaves!). Here are her sacred images, discipline, her girdle of sharp nails, the crown of thorns! But when you look upon the Serene Body with the peace of her repose, you will not connect Mary Magdalen de' Pazzi with penance, nail, hair garment, flagellation. . . . "If ye suffer with me, ye shall also reign." "Be radiant Sisters! Our Lord does not give His grace to sad souls."

The doors of the Convent of St. Mary of the Angels closed upon this lovely daughter of the de' Pazzi in her sixteenth year. The seal of sanctity was set upon her when she was less than ten years of age. Ecstasies marked her play in the flowering fields of Tuscany in her turbulent childhood; tenderness for the poor, sharing her little possessions. Her desire to receive the Lord, even as a child, amounted to a passion. Clinging to her mother's skirts, she said: "Mother, you have the perfume of the Lord about you!" and her mother, who had just come from receiving the Blessed Sacrament, understood her.

"God does not give His grace to sad souls!"

The postulant—saint in the making—suffered torments of temptations during five long years, doubts, privations, feet unsandaled to the bare stones, one garment, rare sleep, meager nourishment—all according to Divine instruction; and, moreover, the grace of God was apparently withdrawn from the humble, desirous soul.

Throughout the cloisters the voice of the Novice Mistress (for that was her Religious office for twenty-one years) was a charm to soothe and inspire. She seemed to fly, as her influence and presence flew, and to inflame her children! "Angelic Mother," "Seraphic Mother" she was called by her children. During her twenty-five years of convent life—until before her death when she consented to be Sub-Prioress—she was the Novice Mistress. A disapproving look from her eyes was sufficient discipline, nor would she suffer her children to make apologies: "No, no, you have nothing to say. You were not yourself: you could not help it."

Desired by mortal love, she would have none of it. Her worldly possessions she had thrown out of the window of her ancient Palace. In place of balls, feasts, banquets, Maria Maddalena de' Pazzi fasted, smiling! She had pearls and rubies, emeralds in plenty, but preferred prayers to transfigure her spirit. In place of human kisses on those beautiful lips, she pressed them to the crucified feet of her Saviour. She flayed her pure body, to share in her members the agony of her Lord's Body. About the Saint there was a butterfly quality—elastic! She seemed to be in constant flight, all the more surprising when one thinks of her mortifications, her body lacerated with discipline. Her convent life, benignant and generous, seemed part of the Tuscan sunlight, and she to have retained the amber glory; and, as we look upon her now, she holds it still, lying there immobile.

As was the efficacy of her look on her novices, so she had only to lift her eyes to the crucifix to enter into the Divine union. Her quarter of a century of Religious en-

closure was given to prayer for the Church she loved, the priesthood, for conversions: for those things she offered her body to be pierced, torn—a vicarious martyrdom.

She passed her last years upon a bed made in the form of a cross, deprived of the activities which she had loved; renounced with sweetness the life through which she had floated with breeze-like joy. The breaking of a butterfly on the wheel of suffering according to the Adorable Will. . . . *Fiat!*

She performed many miracles while alive, and after her death they could hardly be counted: the healing of lepers, of various diseases, multiplication of grain and food, countless conversions.

On her bed of pain, she grew more beautiful, as she drank the cup of physical pain. Her features became as her spirit—celestial. Finally, when the end at last arrived, her daughters chanting around her the Office of the Dead, the symbol of the Faith for which she died, she smiled upon them, as through a veil of nebulous beauty, and her beauty became ever more transcendent. It was as though she prepared for her incorruption; herself prepared her Serene Body as her last gift to her children and to the Faithful. . . . The effects of her life of forty-one years are not those of a passing year or a decade. They have persisted for centuries.

On a certain night in midsummer, 1582, the elegant young noblewoman takes a drive from her palace of the de' Pazzi to the Convent of St. Mary of the Angels, the princely *carozza* jolting, jostling in the narrow, dark streets of Florence, foot-passengers, nobles, beggars, mendicants, a leper possibly, merchants, priests—who might not have been abroad then?—"Avanti! Way for the *carozza* of the de' Pazzi!" The young girl within the carriage with its armorial bearings, sitting by her mother, looking out on Florence, is being driven to the Convent of St. Mary of the Angels, to live there for twenty-five years—to become a Saint there! But we promise you, that three and more centuries later, she will again ride through Florence. . . . "Avanti!" St. Mary Magdalen de' Pazzi, you shall drive again through the streets of your city!

Therefore, to fulfil this promise, on a November night in 1929, the year of Our Lord (she may not ride through in the day, according to the decision of the city), an automobile, modern, tremendous, gray with a red cross upon it (*Pax!* St. Mary Magdalen de' Pazzi, although it is not the de' Pazzi *carozza*, it is a dignified twentieth-century vehicle!) drives up to the antique convent, and a burden is borne out to it by bearers, in black from head to foot and masked and shrouded. Gently and reverentially they carry the Serene Body—noblemen who have made themselves servants, brothers, of a Congregation known as the *Misericordia*. This Order performs deeds of mercy secretly: visits the condemned in the prisons; carries the bodies of great people to sepulture, or the body of some poor wretch whom no one else will touch. You may dance with them—those brothers of the *Misericordia*—sit next to them in a restaurant; they may be your best friends or your worst enemies: you will never know!

The Sacred Body is placed in the automobile; the bearers ride with it. The cortege passes the Duomo in the moonlight, the new dance houses, new buildings, and slumbering palaces, out through the gate to the country and the hills, and to the vineyards of Careggi. At a respectful speed, the automobile, through the moonlight, carries the black-robed servants of the *Misericordia* and their burden.

On the terraces of the convent, the Sisters and Mothers wait to receive the Saint, in their long white cape of the Carmelites, grouped at the foot of the convent steps. Each nun holds a candle. The midsummer air is so windless that the flames barely flicker. The cortege rolls in, and again with reverence the shrouded figures lift the casket; and in moving candlelight, to the chant of her Sisters and daughters, the body is carried to the bare, small room (temporary chapel), where she will rest until a more fitting shrine is completed for her in the new home of the Sisters.

What have the centuries that have gone by her brought us? Existence has been transformed: space and time in a manner annihilated. One wonders what can come next in a world already so complicated! What can come next, if it bring a peace such as rests here, will be worth having! Perfect beauty! Brows fine and clear; eyes shut down as though the hand of her angel closed them that she should be ready for the Vision. . . lips delicately lined and, after centuries, serenely smiling! Hands, feet and body expressing not the tranquillity of sleep alone, but holiness, such as Saints evince. One could stand long, gazing on this woman dead for nearly four hundred years, slender, reposeful, woman and yet virgin as she lies, straitly, swathed in embroidered garments under the glass of her Renaissance casket. "I cannot sleep when one of you is troubled," she had said to her novices; but now she sleeps, and all is rest in a peace that hangs round her like a suave garment.

Twentieth-century pilgrims will drive across Tuscany, climb the hills and look at the Serene Body; and, kneeling or standing, ask: "What is worth possessing? What is worth having? And how to find it?" They will find their answers here.

CONSEQUENCE

I warned you well: Love is no thief
Who envies you this lonely grief
You treasure so. You need not part
From sorrow, when it soothes the heart,
Exchanging it for swift relief.

But roses: petal, thorn, and leaf
He gathers in a fragrant sheaf
For you. Yet do not start!
I warned you well.

Now, on this distant, dusky reef
He lingers still. "Shall such belief
Go answerless?" "Must he depart?"
You gave your answer, and the dart
Struck back to you. Love is no thief!
I warned you well.

ELEANORE PERRY ENGELS.

Sociology

How a Parish Can Celebrate Mothers' Day

THOMAS F. COAKLEY, D.D.

VARIOUS methods are employed in this parish to make Mothers' Day an outpouring of the whole congregation to the altar rail. First of all, we ask the Sisters in the school to have the children say a prayer every day for a week previous to it, and to talk it up at home. On the Friday before the event, the priests of the parish go through the various rooms of the school, and urge the children to receive Holy Communion on Mothers' Day, and to plead with everyone else in the family to do so. The children, especially those of tender years, bring back to us not a few interesting stories of their efforts to induce recalcitrant or hesitating fathers and brothers and sisters to go to the Sacraments. The bigger they are the harder they fall, and we have a history of not a few great, upstanding, stalwart giants melting under the hammer blows of a tiny child in the primary grade. Such is the mysterious power of the grace of God!

Notices of this celebration of Mothers' Day are sent to the daily papers of the city, and to the Catholic papers as well. We find that our Catholic people delight in seeing news of their own parish in the daily and Catholic papers. It is an indication that the congregation is not in a trance. On countless occasions non-Catholic fellow-workers call the attention of their Catholic friends to the fact that "Next Sunday all you folks are going to Holy Communion, aren't you?" This has a tendency to stiffen the backbone of the Catholic party lest he be thought a disloyal member of the parish, and it is one of the good effects of making church news public. As a rule, priests do not like to advertise, but the people like it. If legitimate and dignified notices of parish affairs in the daily or Catholic papers will bring people to the Sacraments, why not use this quite obvious advantage?

Moreover, for several Sundays before Mothers' Day in our printed parish bulletin (for we never make announcements from the pulpit at all) the celebration of Mothers' Day is urged on the whole congregation. On the Sunday immediately previous to it the sermon at all the Masses is on the dignity and the sanctity of Catholic motherhood. It shows how virtue is the very bedrock of all great Catholic women; and how history proves that no woman ever shed luster on her own, or subsequent generations, without at the same time being a great saint; and a long litany of the famous women of Christian times, both maidens and matrons, is called up for the edification and imitation of the whole parish.

We make special provision for confessions the day before, so that there will be no long lines waiting an undue length of time for confession. If we urge people to go to the Sacraments, their going should be facilitated. So also with the distribution of Holy Communion on Sunday morning. It is a maddening procedure, disquieting to the nerves of the congregation, and an obvious evidence of inefficiency, to have a number of priests in the parish, and

on special occasions when there are great crowds of communicants to have only one priest on duty, saying the Mass, preaching the sermon, and giving Holy Communion, the other clergy being invisible! In this parish all the priests of the house are on duty all morning on Mothers' Day, and three give Holy Communion at each Mass. There is then no hurry, no crowding, everything moves forward with reverent expedition and with the utmost decorum, even though the crowds of communicants on Mothers' Day exceed the crowds we have on Easter Sunday.

There are many advantages to be derived from a thorough-going celebration of Mothers' Day on the second Sunday of May each year. Sound principles of sociology teach us that the family unit should be preserved intact as far as possible. What more impressive evidence of family solidarity could be witnessed than the father and mother and all the children, young and old, married and unmarried, receiving Holy Communion at the same time and for the same intention?

Mothers' Day furnishes one more opportunity for the reception of the Sacraments. In this way it fits in very admirably with the spirit of the Church and recent Papal pronouncements urging frequent Communion. The more often people receive Holy Communion, the more frequently are they likely to go, because habits are formed from repeated acts.

There is a still further advantage of the highest importance. It is poor sociology and poorer Christianity to have a children's Mass where all the children are practically herded together under the almost police surveillance of the teaching Sisters or lay instructors. At these children's Masses it is easy for them to get the impression that children are the only ones who go to Holy Communion, and that when they grow up they will graduate from the reception of the Sacraments. But if the family goes together to Mass, and the children receive the Sacraments with their parents, they will not be slow to realize that Christianity is meant for adults quite as well as for children.

The multiplication of societies and confraternities in the parish, each one receiving Holy Communion on a certain Sunday, is in a sense a centrifugal force. It is well not to permit these diverse units to make too much of a cleavage in a congregation. To have the whole parish, male and female, young and old, receive Holy Communion on one day has a tendency to tie together all the diverse elements composing the congregation, and thus heal whatever rivalry, however amiable, may exist between separate groups. In other words, Mothers' Day is a democratic festival for the whole parish, not a feast day for any particular society.

Mothers' Day, coming as it does during the time for fulfilling the Easter precept, affords a favorable opportunity for careless Catholics, men and women, to make their Easter duty in a crowd. It is the experience of most priests that in a great majority of the cases of those who have been away from the Sacraments for a long while, they lack courage to take the first step to become reconciled to the Church. They imagine they will be con-

spicuous. But if they go to the altar when everybody is going, they are caught up, as it were, in this mass movement, and it becomes easier for them to follow the crowd.

In all this spiritual activity the mothers themselves are the greatest gainers, but there is one phase of their reaction to it that is worthy of note. It revivifies the high ideals they once possessed on their wedding day. Long years have passed since they knelt in the sanctuary, blushing and trembling brides! The wear and tear of life has perhaps blurred the vision and diminished the fragrance of the nuptial blessing invoked upon them on the very threshold of their married life. Then it was that they resolved to fashion their homes upon the model of the Holy House at Nazareth, and they sealed their early resolve by receiving into their hearts Christ Himself as their wedding guest, even as He graced the nuptials at Cana in Galilee long centuries before.

The new paganism which forms the atmosphere in which we all live and move and have our being in this twentieth century has a tendency to take possession of even the holiest things, and to commercialize them. The ages of faith knew how to celebrate Mothers' Day in the proper manner by giving it a supernatural quality. If the Catholic Church is to keep supernatural religion alive in the world, we must be continually on the alert lest sacred things be handed over to the enemy. In the celebration of Mothers' Day there is a danger that the florist trust will seize upon this beautiful custom for the sole purpose of exacting a profit. To counteract this commercializing tendency, no better means could be devised than to stress the spiritual, and have the whole congregation receive Holy Communion for their mothers.

Education

The Catholic Dental School

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ANXIOUS to do their share to guarantee to humanity the most efficient help and relief in affliction arising from diseased conditions of the mouth, six Catholic universities have, of their own volition and in answer to the urgent appeals of the profession, organized dental schools throughout the country in connection with their universities. The Chicago College of Dental Surgery, founded forty-eight years ago, is now a department of Loyola University. This school was the pioneer in dental education in Illinois, and it took at once a commanding position among the dental schools of the world. The St. Louis University School of Dentistry, historically identical with the St. Louis College of Dentistry, founded in 1894, became an integral part of the University in 1908. In that same year, 1894, a dental school conducted as one of the departments of the Milwaukee Medical College, was opened. In 1912 it became an integral part of Marquette University. Georgetown University, in 1901, by absorption of the Washington Dental College, completed its medical center by organizing its dental department. Soon this health center, including its medical and dental schools,

will move into its new modern equipped buildings and, with its efficient staff, will be second to none in the country. In 1905 the College of Dentistry of Creighton University was opened in the Edward Creighton Institute, which was moved in 1921 into the splendid building erected exclusively for dental instruction on the University campus.

The newest of these Catholic schools, the Dental School of Loyola University of New Orleans was organized as late as 1913. Under careful Catholic auspices this young school very soon caught up with the wonderful work of the older institutions, and now efficiently provides for the needs of dental-health service throughout the South.

There is in process of organization at this moment another Catholic dental school which is to be an integral part of Detroit University's medical center. This new school promises to be a credit to its sister schools throughout the land and do honor to Detroit and to dentistry.

All these Catholic centers were not slow to grasp the importance of the progress modern dentistry has been making during the past decade or so. The old theory that dentistry was a mechanical art of restoration, and not a branch of medicine, no longer obtains. The fact is that the teeth and mouth constitute one of the most important fields of medicine, for in recent years it has been fully recognized that dental disorders are directly related to the general health. While it is true that the art of dentistry is an agency to perfect the mechanism of mastication, induce oral comfort, correct maxillary or palatal deformities, maintain normal vocal enunciation and enhance facial comeliness, dentistry likewise aims to repel dental and oral diseases chiefly by improved applications of the mechanical resources of oral hygiene, and by encouraging reliance upon diets that favor normal growth and maintenance of the whole body.

To appreciate this fully and scientifically, and to prepare adequately the prospective student of dentistry, a well-defined preliminary education is required. This demand has been gradually augmented by the Dental Educational Council of America, until today many educators are of the opinion that the dental student should have the same preliminary academic education as the medical student.

Our Catholic universities are especially adapted to supply this training, as the subsequent success in their dental departments amply proves.

I can picture an energetic Catholic young man entering the portals of one of our dental schools; four years later, I can see him go forth with the right and the privilege of exercising untold good in preventing disease, in removing foci of infection to which much ill health must be attributed, and in artistically restoring beauty to the battle fields laid waste by the oral surgeon's instruments of war. What should this young graduate be? What have we done during these four years to make him such?

The product of a first-class school should be a man of sterling character, high in ethical ideals, conscientiously sensitive to his responsibility for the life and health of his patients, in so far as the mouth, his special field, reveals symptoms of disease. He must be well versed in

the most approved methods of improving the health by surgical operations, whenever necessary, and by aseptic treatments, when a tooth can be saved. A student can acquire this profession only when the dental education by which he is trained is made efficient in every particular. The teaching system must be based on true psychology. We have here a human mind to be informed, a character to be developed, a delicate nervous system to be disciplined and trained to perfect habits of the most deft execution. Where can a dental student find a better school for such a training than a Catholic dental school, where the highest moral principles are fully inculcated, where ethical ideals are stressed, where the whole man is, in a true sense, educated?

True psychology requires the harmonious development of all these faculties; the result is seen in the mental attitude, the elevated viewpoint of the student in what we call his spirit. Now this spirit the student must imbibe from his school, from his faculty, his environment, his opportunities. Hence, we must expect the college, or better, its faculty, to have this spirit in an eminent degree, and to be capable of imparting it to all students who are to be graduated as representatives of the ideals of that school.

The dental professor in one of our Catholic schools is filled with that enthusiasm and love of his profession. He realizes its vital influence on humanity. He is scrupulously exact in his ethical dealings with his clients. He is conscientious in his theories and practice of dentistry, making sure to keep himself informed of every new step forward in this growing science, adopting what is better, relinquishing what research shows to be not good. He has a personal interest in the young men who are entering on their profession and, almost like a mother, gives of the best he has in him to bring forth a perfect spirit and perfection in the new-fledged dentist. He is unselfish in giving freely the secrets of knowledge he has laboriously acquired by so many experiments, and after so many failures; he is patient in planting the seed of knowledge and in watching its growth and development; he is ever encouraging to the budding genius, and kind to every student who shows good will, initiative and personality.

It has been our experience here at Loyola of New Orleans—and I am sure the same is true of our other dental schools—that there is an atmosphere of brother-like interest between the student and the professor. More than once our students from other parts of the country have commented on the fact that a personal interest is taken in them by the professors. They feel that they are not a mechanical unit, or mere cog in the dental wheel of a big soulless university's machinery.

Our schools see to it that those whom they select for their dental professors have the qualifications of a teacher who can fit into work with a system. The university must have the unity of purpose and plan, ordination and subordination of the various departments, according to their relative values, and the power to impress a definite ideal on all its students. It is highly important that those most responsible for the direction of the university should create this atmosphere in the college, and every member of the staff must help to carry it to each department of the course.

Where this unified, energetic, idealistic spirit has been established by the combined efforts of the members of the faculty under the able direction of the dean and the faculty director, it is wonderful how thorough are the studies, how efficient the work of the student-body; how rapid the progress.

A young man whose whole being this ideal has permeated cannot help making progress. He is carried away by an interior force to emulate the lofty types he not only sees but loves; to climb to the top of that profession in which he appreciates the dignity and honor of success where the aim is humanity, not self; to realize in himself the ideal of a modern scientific dentist.

With Scrip and Staff

IT is not without significance that the Church is absolutely forbidden, in Soviet Russia, to engage in any charitable or welfare work whatsoever. For the enemies of religion know well that there is no surer proof of the spiritual than that invisible, imponderable *something* which makes it possible for the Church to command a devotion, to give tangible results, in relieving and preventing human affliction to an extent that no mere philanthropy can attain.

Such a tangible demonstration is given in the survey by Father Alphonse M. Schwitalla, S.J., and M. R. Kneiff, of the Catholic hospital field in the United States and Canada, which forms the March number of *Hospital Progress*, the organ of the Catholic Hospital Association of the United States and Canada. The number is dedicated to Pope Pius XI, as an offering for the Holy Father's Jubilee, and prefaced by a message from Cardinal Hayes.

The success of Catholic work in this field, according to Father Schwitalla, "cannot be traced to anything but to broad-minded, whole-hearted, and self-effacing administrative policies and to the personal sacrifices of the Sisters and Brothers." No materialistic, deterministic scheme of life can measure such an ingredient. *Le terrible quotidien*, as one famous educator called it, the daily grind of duty, is something which only a supernatural Faith can cope with. Even the most enlightened self-interest, the most exalted "group spirit," will break down under the strain. But the 641 Catholic hospitals of the United States, and the 134 of Canada, are built on the hidden, daily sacrifices of men and women whose only reward is eternity.

ACCORDING to statistics supplied by the *Journal of the American Medical Association*, March, 1929, the total number of hospitals in the United States is 6,852, so that the 641 Catholic hospitals represent 9.3 per cent of the entire hospital field in this country. Of the 6,852 hospitals of all kinds, 1,813 are government controlled and 5,039 are non-government hospitals. Of the non-government group, the Catholic hospitals represent 12.7 per cent. Within the non-government hospital group, 1,056 are church controlled. Of this group the 641 Catholic hospitals represent 60.7 per cent, or three-fifths of the church-controlled group.

The following figures are of interest:

629 of our hospitals reported a combined bed capacity of 84,003. Assuming that the average on the basis of these figures may be extended to the twelve hospitals not reporting, there are found in the Catholic hospitals a total of 85,803 beds. In the hospitals registered by the American Medical Association the total bed capacity numbered 892,934. Of this number, accordingly, the Catholic hospitals contained 9.6 per cent. Of the total number of beds just quoted, however, 325,500 are recorded in non-government hospitals. Accordingly, the beds in the Catholic hospitals represent 26.4 per cent of the beds in the non-government institutions. Again, of the total number of beds in non-government institutions, 114,615 were found in hospitals under church control. Of this latter number, the total beds in Catholic institutions represent 74.8 per cent.

The average bed capacity of the Catholic hospitals, 149.9 per institution, it is pointed out, is exceeded only by the average for Federal and State-controlled general hospitals. The average size of the Catholic hospital is almost two and one-half times as large as that of the average size of other hospitals under church control.

PARTICULARLY interesting features are listed from the survey of Canada:

The total number of all hospitals listed in the directory of hospitals in Canada is 886. Of this number, 134, or 15.1 per cent, are Catholic hospitals. This percentage is in excess of the percentage of Catholic hospitals for the United States by 5.5 per cent, but it must be borne in mind that there are almost five times as many Catholic hospitals in the United States as there are in Canada. . . . In the United States there is one Catholic hospital for every 185,000 of the total population, in Canada there is one Catholic hospital for every 65,000 of the population. . . . Whereas, the population of Canada is approximately one-fourteenth of that of the United States, the number of Catholic hospitals in Canada is one-fifth of that of the United States.

The total bed capacity of all the hospitals in Canada is 74,882 beds and bassinets, as quoted by Dr. G. Harvey Agnew, of the Canadian Medical Association. Of this number, 20,722, or 27.8 per cent, are found in hospitals under Catholic auspices. Again, there is a total of 23,238 beds under the control of religious bodies. Of this number, the bed capacities of the Catholic hospital form 89.1 per cent.

The two largest hospitals in the Catholic hospital field, St. Jean de Dieu Hospital at Gamelin, Quebec (4,000 beds); and St. Michael the Archangel Hospital at Mastai, P. Q., are found in Canada. Both are for exclusively nervous and mental cases.

THE authors of the Survey wonder "whether our Catholic institutions as a group have done a proportionate share for the maintenance of health in the smaller communities." Only some 6.1 per cent of the Catholic hospitals, about forty of them, are located in communities of 2,500 or less. Canada, however, has a better record in small hospitals. They remark:

From the viewpoint, therefore, of the Sisterhoods, the predominantly urban distribution of Catholic hospitals can be easily understood. On the other hand, from the viewpoint of the rural communities and their needs, a re-study of the situation might well be made. It might be found that the organization of certain Sisterhoods is particularly adaptable to the establishment of rural hospitals. Several Catholic sociological societies are strongly advocating migrations to rural communities. In view of this advocacy, the problem we are here raising may receive added emphasis.

The problem of rural hospitals is closely bound up with the problem of rural physicians. If the plan advocated by the Catholic Rural Life Association is adopted, of providing rural fellowships for medical students, it will in turn react on the question of rural hospitals.

WITH regard to standards, we find that, while of the 6,825 hospitals of all kinds in the United States, only 1,969, or 28.8 per cent, have merited the approval of the American College of Surgeons; of the 641 Catholic hospitals, 364, or 56.7 per cent, are "approved."

Though the Catholic hospitals constitute but one tenth (9.4 per cent) of all the hospitals in the country, they are using one-fifth (19.7 per cent) of all the interns.

The nursing situation brings with it special responsibilities:

Two-thirds of our Catholic hospitals in the United States have schools of nursing attached to them, a percentage (66.9 per cent) more than twice as great as the percentage of all hospitals having schools of nursing (31.8 per cent) in the entire hospital field of the United States. In support of these figures, we need only recall that out of the 6,825 hospitals of all kinds in the United States, 2,173, or 31.8 per cent, have schools of nursing—while out of the 641 Catholic hospitals in the United States, 429, or 66.9 per cent, have them. These facts alone, independent of any other consideration, should stress for the Catholic Sisterhoods the magnitude of their opportunities to influence the young womanhood of the country toward higher and more spiritual ideals and should bring to all of us a strong sense of responsibility to make our schools not only informational institutions, but also dynamic centers of spiritual power.

The average enrolment in all schools of nursing in both the United States and Canada is pronouncedly larger in the schools under Catholic control. In our Catholic schools, however, "only one in every twenty schools affords opportunities for graduate study."

THE Survey notes the educational function, ever increasing in importance, of the Catholic hospital.

The climax of educational achievement in the hospital is attained by those institutions which have professedly and explicitly committed themselves to educational policies by affiliation with schools of medicine. . . .

From this point of view, too, the position achieved by the Catholic hospital is a matter of the sincerest gratification. Of the 6,825 hospitals in the entire hospital field, only 316, or 4.6 per cent, are "teaching hospitals, that is, they are either affiliated with or integrated into the very life of the medical school or the university as, "university hospitals." Of the 641 Catholic hospitals, 54, or 8.4 per cent, are teaching institutions in one of the two senses just defined. One sixth, therefore, or 17 per cent of all the teaching hospitals of the country are under Catholic control.

Writing in the *March Scribner's*, Mr. John A. McNamara remarked—in connection with hospital bills:

It should be remembered—but it seldom is—that the hospital has a fourfold mission to perform if it is to fill its place in the general scheme of the community. It must prevent illness, it must cure illness, it must educate those who will care for illness, and it must do as much research as possible into illness. Those who complain about hospitals usually consider only the curing of illness and forget completely the other functions.

The many functions of the modern hospital point the way to the great educational field lying open to Catholic hospitals, and to those who are in charge of them.

THE PILGRIM.

Dramatics

Revues and Musical Comedies

ELIZABETH JORDAN

THE "tired business man," who is rather more tired than usual this season, and with cause, is supposed to turn to revues and musical comedies for relaxation. Indeed, he is not only supposed to do this but he does it, and in such numbers that New York's half-dozen big musical hits this spring are selling out their theaters for every performance, at \$4.40, \$5.50, and \$6.60 a seat, while the ticket speculators are reselling many of these seats at double the price. These conditions slightly dim one's sympathy for the tired business man, and also for the producers who are calling on high heaven to witness that they cannot make a living. Their outcries are partly deadened by the wails of the general public, protesting against high theater-prices and hard times.

It is all very confusing. But the outstanding fact remains that any producer who is putting on a play or revue the public really desires to see, is filling and even overcrowding his theater at every performance, and is getting prices for his shows that must mean a fortune to him. Apparently he is crying out from sheer force of habit, like one William A. Brady, whose lamentations never cease and who now claims that the whole theatrical business, less only the pictures, is on the rocks. So it is; and the rocks, which have the strength of Gibraltar, are holding it up very nicely. All of which means that we need not go to the theaters merely to help the poor producers to make a living. We can continue our established habit of ignoring what we do not like, and letting it die, and of paying through the nose for what we do like. Having made a few prophecies in the past, I will make another now. We need not expect any relief from present conditions when the new theatrical reform board begins to function in September!

As to the current revues, about the best of them is "Sons o' Guns," and about the most disappointing is "Fifty Million Frenchmen." Why this latter offering is so popular—but of that more anon.

In "Sons o' Guns," put on at the Imperial Theater by Bobby Connolly and Arthur Swanstrom, and starring Jack Donahue and Lily Damita, we have a late-War thread of plot, a lot of smashing military music, some capital singing, dancing and acting, and two of the most engaging personalities on our stage this season. I am told that Bobby Connolly and Arthur Swanstrom, beginners in the big production game, are dazed as well as delighted by the success of their first offering. They deserve the success. They are giving the public a gorgeous entertainment, and every line and action in it is clean. It is a fine thing for young producers to demonstrate that they can do this, that they can avoid the vulgarity and indecency of many other musical comedies, and at the same time break a few box-office records.

They are especially fortunate in their cast. Donahue is one of the best dancers on our stage, and his quiet comedy is delightful. Miss Damita has a nice voice and an

engaging manner and the average young man could fill an evening pleasantly by merely looking at her. The plot of "Sons o' Guns" is negligible, but who cares? Even at that, it's far better than most revue plots. Readers of AMERICA will do well to put it on their list.

The success of "Fifty Million Frenchmen," produced at the Lyric Theater by E. Ray Goetz, with William Gaxton and Genevieve Tobin as the leads, is harder to understand. The attraction is billed as "a musical-comedy tour of Paris." The heroine is in Paris with her parents. The hero, a young American millionaire, meets her there and makes a bet with a friend that he can win her in a month, in the disguise of a penniless young man. Of course he does it, and all the usual situations and good old gags are thrown in, together with a surprising amount of vulgarity, most of which is as stale as the main situation.

Believe it or not, there is one scene in which the hero and heroine actually seek laughs by pretending to kick each other. That went out ten years ago, it may interest Mr. Goetz to know, about the time our stage stars ceased to work for laughs by saying "damn." Of course the offering has its points, or it would not appeal to such large audiences. The dancing and music are about up to the average; but on the whole, the musical comedy lends itself admirably to the spectator's indoor sport of wondering why it is successful.

"Wake Up and Dream," the English revue which came over to us with the engaging Jack Buchanan as its star, has had some vicissitudes and deserves them. Beautiful as it is, in production, setting and dancing, it has some of the most vulgar scenes offered by any revue this season. It is, indeed, a fine illustration of the strange working of a certain type of English mind—the mind in this instance being that of Charles B. Cochran, the British producer. Having brought Mr. Buchanan across the sea at great expense, Mr. Cochran apparently decided that the revue could get along without the popular comedian. In the first week or two Mr. Buchanan had almost nothing to do. Then, passionately aided by the critics, Mr. Cochran saw his mistake; and since his awakening, Mr. Buchanan has supplied most of the program. That was rather hard on him, in one way, but it gave the show life and the revue lingered with us throughout the winter instead of dying almost at birth as it threatened to do.

Another little kink in Mr. Cochran's mind has to do with humor. To him, apparently, life's most amusing moments are furnished by the spectacle of an unfaithful wife, or an unfaithful husband. I would not dare to say how many of these there are in his revue, but there must be dozens. However, the setting and music and dancing of "Wake Up and Dream" are good, and Mr. Buchanan is said to be the best-dressed man in England. At dull moments in the revue, as when there are too many unfaithful husbands and wives in the offing, one can always look at Mr. Buchanan's clothes.

George White's new musical comedy, "Flying High," put on at the Apollo Theater, is another of the big successes, and with reason. Its comedians are Bert Lahr and Oscar Shaw, its settings, like those of most of the other musical attractions, are by Urban, and its musical num-

bers are staged by the able and indefatigable Bobby Connolly. It also includes the "Gale Quadruplets," Jane, Jean, Joan and June Gale, who dance once or twice and are regarded by the audience with very mild interest. But there is a lot of humor in "Flying High," most of it clean, though there are several rough spots, and Mr. White can always be depended upon for brilliant and artistic sets and ensembles. Two of the songs—"I'll Know Him," and "Wasn't It Beautiful"—are already passing through most of our radio sets.

At the Times Square Theater, Edgar Selwyn is offering Bobby Clark and Paul McCullough in "Strike Up the Band," a popular diversion whose special attraction is George Gershwin's music, which is extremely good. The story is a trifle more far-fetched than that of most musical comedies, and there are some spectators, past their flaming youth, who are offended by its supposed satire on war. Those of us who vividly remember the late World War are not excessively amused by jokes about warfare and patriotism and the like; but the objectionable features are "dreamed" by one of the characters, and there is always Gershwin's music to make one forget any lapses in taste.

Moreover, the dancing and voices are excellent, and Miss Blanche Ring, returning to our stage after too long an absence, shows all her old-time spirit in her singing and acting, especially in the number, "If I Became the President." Bobby Clark as Colonel Holmes is funny without being too vulgar, and Helen Gilligan lends vitality to the role of Joan. But any young thing "registering" vitality on the same stage with Blanche Ring, has her work cut out for her. Time has etched some lines on Miss Ring's face, but it has left her "pep" unimpaired. She is still "The Belle of Avenue A"!

REVIEWS

Studies in the History of American Law. By RICHARD B. MORRIS. New York: Columbia University Press. \$4.50.

This volume is a pioneer study of that valuable original system of law which evolved out of the changing social, economic and intellectual conditions of young America. It shows, contrary to a familiar contention, that as early as 1704 it was recognized that the laws of the various colonial jurisdictions had some common basis and that British traders and those engaged in inter-colonial trade could not take refuge in the books of the English common law but were "charged with notice of the colonial systems." In no field of law, according to Dr. Morris, was this so marked as in that of real property. While recording systems facilitated the transfer of land, there was a parallel requirement that property law should respond more readily to the demand for equality of distribution. Thus, in the northern and some of the middle colonies, systems of descent for both personality and realty supplanted the prevailing English rule of primogeniture and entail. Equally unprecedented was the colonial attitude toward marriage. The courts often enjoined compulsory cohabitation upon estranged couples and ordered wife deserters to return home. In the South an action for alimony independent of the suit for judicial separation was frequently brought. The wife was protected from personal abuse, cruelty and improper conduct exercised toward her by her husband. At a time when Richardson's "Pamela" regarded marriage in England as "a kind of state of humiliation for a woman" the colonial acceptance of the marital contract as a reciprocal agreement helped materially to raise the legal status of woman. So, too, the proprietary capacity of the married woman was measurably enlarged, and with it came an expansion of her contractual and tortious rights and liabilities. In New England and

the middle colonies married women and widows conducted important business establishments. Women partnerships, and partnerships of women and men (e.g., the firm of Robert Charles and Mary Jackson in Boston) were not infrequent. In Maryland, Margaret Brent supervised her own manor and conducted her own court baron. The most celebrated instance when a woman acted as a colonial attorney is that of the same Mistress Margaret Brent, whom Governor Leonard Calvert of Maryland appointed in 1647 as his executor. Is there a more notable case in the early annals of woman suffrage than the following of January 21, 1648 when "the sd. Mrs. Brent protested against all proceedings in this present Assembly unless she may be present and have vote as aforesaid?" In his final chapter on "Responsibility for Tortious Acts in Early American Law" Dr. Morris shows that, apart from damages by domestic animals, liability could flow only from culpable conduct or from assumed duties. This was quite consistent with the common law conception of liability as a corollary of fault. A bibliographical essay (of printed and manuscript sources) is appended to this splendidly edited monograph.

J. F. T.

Seven Iron Men. By PAUL DE KRUIF. New York: Harcourt, Brace and Company. \$3.00.

It is about two generations ago since James Proctor Knott, then a Congressman from Kentucky, in a celebrated speech in the House, alluded to Duluth as "the Zenith City of the unsalted seas." Again is Duluth brought to the fore in the pages of this very interesting book. The author is a bacteriologist of note, who has made a reputation by his books on "Microbe Hunters" and "Hunger Fighters" and now adds to his fame by telling the story of a family of pioneers, named Merritt, that went to Duluth when it was "a rocky, God-forsaken corner of the north-west world" and there grew up with the country. These "Seven Iron Men" formed a gallant band; Alfred was a combination of lumber-jack and shrewd business man; to Cassius no Minnesota explorer could hold a candle; the slender but wiry John was a heroic bushwacker; that barn of a woods-cruiser, Wilbur, could turn his hand to anything; Bert, the lean-jawed son of Jerome, was surely a comer; and to help in a pinch there were the lesser brothers, Lewis and Napoleon. They knew the woods and knew how to make their way through the trackless forests. They were *coureurs du bois*, prospectors, explorers. They knew the feel of the tump-line; they could wield a paddle and manage a canoe; they knew how to pack a duffle bag and how to make camp at night-fall. A tale of adventure, thrilling at times, is pleasantly unfolded as these sturdy brothers pursue their quest for iron until finally they hold the claim to the greatest iron mines ever discovered in America—the great Mis-sa-be Iron range. Their holdings were estimated conservatively at ten million dollars. But three years after their wonderful discovery, they were broke. In the meantime, however, other figures enter upon the scene: Jay Cooke, Frick, Carnegie, Schwab and Rockefeller. Iron was being poured into the framework of American civilization and the industrialist and financier superseded the pioneer. Lon, a veteran of the Civil War, who walked over one hundred and fifty miles from Duluth to St. Paul to enlist for the duration of the war in Brackett's Cavalry Battalion, died on May 9, 1926, and as his body was lowered into the grave a veteran blew taps for the passing of a soldier and for the closing of a distinguished line of pioneers. This book has a special charm for those who know the places so vividly described.

J. W. D.

The Crusades: Iron Men and Saints. By HAROLD LAMB. New York: Doubleday, Doran and Company. \$3.00.

Too often has the story of the soldiers, pilgrims, religious idealists, penitents and statesmen who inaugurated and carried through the First Crusade been written as a fantastic record of mob-hysteria, superstition, fanaticism and criminal statecraft. Misunderstanding of the religious atmosphere of the eleventh and twelfth centuries, and prejudice towards Catholicism in the contemporary century of writing, have lead historians of the English tradition, especially, to distort the purposes, the characters and

the deeds of these who engaged in the Holy Wars. The record, it can well be admitted, is not wholly clean; there were abuses of power in high places, there was much that was earthly mingled with the spiritual ideals, there was jealousy and low ambition and cruelty on the part of some of the leaders and criminal excesses on the part of their followers. But the Crusaders were not as evil nor as futile as they have been misrepresented by supposedly authoritative historians. Mr. Lamb has divorced himself, in creating his own splendid account, from the earlier and contemporary modern authors. He has built his narrative, as far as was possible, on the chronicles of the time. Thus, he imbibed the true spirit of the period of the Crusades, he felt the soul of the people who took part in them, and understood their religious and martial impulses. His sources were those of the twelfth century, rather, those composed by Crusaders themselves. His present volume deals with the First Crusade, approximately from 1095 to about 1110. He portrays his history in the manner of an epic, with flourish and vigor and glamour. Urban II stands out in sharp prominence as the noble Pope who set the world afire. Peter the Hermit helped and hindered with his vehement preaching. Then gathered the hosts from all of Europe under their leaders, Raymond, Godfrey of Bouillon, Baldwin and Eustace, Stephen of Blois, Robert of Flanders and Robert of Normandy, and those others who took the cross at the insistence of Urban. Bohemund, Tancred, Hugh and other iron-clad knights joined their fortunes to the expeditions. And the Pope's legate Adhemar was the friend of everyman. They began their marches to Jerusalem. With vivid realism, Mr. Lamb writes the pageant of this anabasis with its seiges and battles and forays and lingerings. With vivid insight he describes the temper of the men who marched; their serene courage, their recklessness, their religious fervor, their constancy in suffering and their excesses in victory. He understands the psychology of the leaders both in themselves and in their dealings with one another, but especially in their conflicts and agreements with Alexis, the Basileus of Byzantium, who engineered all to his own ends. Though not a Catholic, Mr. Lamb has used sources which are Catholic and, being evidently of an open mind, has told a veracious story in a style and a language that is enthralling.

A. T. P.

BOOKS AND AUTHORS

Leisure Hours.—The more obscure corners of the sports pages recount the news of court tennis, racquets, squash racquets and squash tennis, while the big headlines are reserved for outdoor and indoor lawn tennis. In an effort to make the former better known, and to satisfy their admirers, Allison Danzig has written "The Racquet Game" (Macmillan. \$4.00). The origins of each of the four games are recounted in interesting fashion, the rules and method of play are described, records of championships are printed, and the professionals are not neglected. The preface takes pains to point out that the court games are ancient in comparison with the "stripling game of lawn tennis," for they were played by royalty and nobility in the Middle Ages. Even now, or up to this, they have been the exclusive sport of millionaires. Public lack of interest has kept pace with the jealous exclusiveness of the players. No ballyhoo, the lifeblood of all sports, was wanted and none received. There are signs of a change in all this.

In order to study how various peoples throughout the world make use of their leisure hours, Herbert L. May, assisted by Dorothy Petgen, hearkened to the request of the Playground and Recreation Association of America and spent some time in observing, analyzing and comparing the racial, social and economic aspects of leisure in eight countries: England, France, Germany, Belgium, Denmark, Czechoslovakia, Austria and Italy. The result of these international observations is "Leisure and Its Use" (Barnes. \$2.00). The admonition from President Hoover that we are organizing the production of leisure and now need better organization for its consumption, gives a special interest and timeliness to this volume. The book should be of special interest to directors and instructors of playgrounds and recreational centers.

History to Date.—Henry W. Clark, who was born in Alaska and lived there for some years, writes a "History of Alaska" (Macmillan. \$2.50) in order to correct the exaggerated impressions on both extremes about the resources of the Far North. The author presents a balanced view of actual conditions there. He gives an authentic picture of the geographic and climatic features of this vast territory, tells the story of its discovery and exploration, the Russian occupation, the purchase by the United States, the Gold Rush era and present-day achievements and problems. A well-merited tribute is given to the missionaries who have labored so long in this territory and who now hope to conquer its vastness and multiply their services by use of the airplane.

A "Professor of History" has done an excellent work in the preparation of a "School History of Ireland" (Dublin, Gill. 1/6.) which tells the story of the Emerald Isle from the flight of the Earls to the inauguration of Dail Eireann. It is a compact little volume of 121 pages, well-printed, and presenting the carefully epitomized records with very practical detailed divisions. For quick reference it will be found a valuable source repository, as well as an instructive class manual.

A new revised edition of "Brazil and Her People of Today" (Page. \$5.00), by Nevin O. Winter, brings this volume of the "See America First Series" somewhat up to date. This purports to be a record of the habits, customs, history and advancement of the Brazilians. While Catholic interests and activities are not entirely overlooked, one gathers the impression that they receive even a brief mention with reluctance, and at times with positive misunderstanding and, perhaps, an unconscious tinge of bigotry. However, since Mr. Winter's book is not serious history, little heed will be taken of tourist gossip. The book is beautifully bound and well printed. It is an ornament for the library shelf that holds the other volumes of this series.

Mostly Girls.—Lovers of Irish fairy tales will like "The Story of Keth" (Macmillan. \$1.75) as told by Blanche Girouard. A glamorous Irish countryside, children, a Saint of Heaven, are the ingredients that make up this story. There are some finely etched pastoral pictures scattered through the pages of this book that add greatly to the reader's interest.

"Monica's Trial" (Melbourne, Australia: Pellegrini. 4/6), by Mary Agnes Finn, is a story for girls only, written in an Irish-East Indian-Australian setting. Miss Finn has brought out admirably the difficulties that a child of a mixed marriage will meet with when her Catholic mother dies, and her non-Catholic father tries to keep up his marriage promises. Despite the petty persecutions of her Protestant relatives, Monica keeps the faith. Evidently American girls crave more adventures in their stories than their Australian sisters do.

The heroine of Louise Seymour Hasbrouck's account of the happenings "At the Sign of the Wild Horse" (Century. \$1.75) is Veronica Ashe, who comes from a small town to spend a vacation with cousins in a sort of Greenwich Village in the Catskills. Being transplanted into an artists' summer colony means new experiences for Veronica, including the successful solving of a "water gold" mystery. The characters in this story, written primarily for girls in their 'teens, are healthy young modern pagans and their ideals never rise to the supernatural. There are many interesting, and some humorous adventures in the story.

Sister Mary Raymond, O.S.D., has gathered together twenty short stories and sketches with the title "Under the Shadow of a Cross" (Sisters of St. Dominic. Caldwell, N. J. \$1.50). The scenes are set in Heaven, the Middle Ages, and the time is yesterday. The authoress puts these tales on the lips of the Religious of her community and has them told during the time of recreation. Sister Mary Raymond has a facile pen and tells many interesting stories in which tears alternate with smiles; one with a special appeal is called "Jimmie."

"Chérie" (Benziger. \$1.25) by May Beatrix McLaughlin, is a story of a French-American heroine of today. Left as an orphan in Paris by the death of her artist father, she is brought to this country and finds strangers friendlier than her New England aunt.

This is a mildly interesting book for a girl who has a rainy afternoon on her hands.

English Mastery.—A novel approach to a subject on which a great deal has been written is presented in "How to Write" (Ronald Press. \$5.00), by John Mantle Clapp and Homer Heath Nugent. The usual book on composition is designed with the immature student in mind, but the present volume gets away from the traditional schoolroom method and aims to serve the needs of everyday life for adults who have to write not short narratives, descriptions, arguments and expositions, but practical reports, important memoranda, instructions, letters, a club paper or a sales talk. Every phase of the problem of writing is covered even to the preparation of copy and the handling of proof and explanations are given in a direct and forceful style.

For the first course in College English, Ray Palmer Baker and William Haller present a very practical text which they call "Writing" (Ronald Press. \$2.00). In a familiar style and with full, clear, practical directions they tell the student how to find and follow up a subject, how to plan, test and criticize, and how to prepare the final copy.

The high-school or college student who is preparing for the profession of law will find great profit in the study of "A Case Book in Discussion" (Ronald Press. \$2.00), by Frank C. McKinney and Mary Eula McKinney. This is not only a text for explanatory and argumentative composition based on interesting cases from court records, but also an introduction to the laws of logical thinking and writing.

In the more formal work of the class room, where more time is permitted for practice in the forms of composition, a text true to its name will be found in "Practical Studies in Composition" (Macmillan. \$1.48), by Roy Ivan Johnson, Laura Anita Searcy and Werrett Wallace Charters. A unique feature of this book is the self-rating chart which enables the student to pass judgment on his work and keep a record of his progress. The suggestions for study and the topics for themes are well chosen and more than ordinarily practical.

A new type of book which revives and presents in attractive form some of the traditional drills in analysis and parsing of sentences, is presented by William R. Bowlin as a laboratory system in "English Mastery" (Merrill. \$1.32). It is a pleasure to meet this evidence of an undoubted return to normal methods that permit and encourage individual progress and give a thorough training in correct usage and effective expression by drilling in the principles of grammar and practice on the sentence unit. Teachers will welcome this laboratory system as an excellent means and opportunity for correcting and directing individual progress.

Timely Sermons.—A selection of twenty-two sermons by Cardinal Francis Bourne have been published as "Occasional Sermons" (Longmans, Green. \$2.00). The sermons cover a wide range of subject with emphasis on interests that concern the English Catholics. Among these might be mentioned: "England and St. Gregory the Great," "Catholic Loyalty in Elizabethan Days" and "The Last Martyr at Tyburn." The first mentioned is in French. It was delivered when Cardinal Bourne represented the Hierarchy of England and Wales, at Autun, France.

"The Creative Words of Christ" (Kenedy. \$1.00) is a course of sermons delivered by C. C. Martindale, S.J. There are six sermons in this little volume. They aim to show in order that Christianity is Christ and that He is the Light, the Way, the Shepherd, the Bread, and the Life. They are dedicated to the Settlement of the Holy Child Jesus at Poplar, London.

The Rev. A. M. Skelly, O.P. has completed the third volume of "Conferences on the Interior Life for Sisterhoods" (Herder. \$2.50). This volume contains a treatise on the mystical life. It is divided into three books under the headings: The Union of the Soul with God; Passive Purifications and Spiritual Trials; and, Infused Contemplation General and Indistinct. The prayerful study of these conferences will help many souls to a deeper and higher knowledge of the spiritual life.

Giving the Bride Away. On Virgin Soil. Son of John Winteringham. Burning Beauty. The Tethered Bubble. The Ace of Spades.

A young man who was betrothed to a girl ten years before she was born and who is very conscientious, albeit internally rebellious, about it, affords good comedy in "Giving the Bride Away" (McBride. \$2.00), by Margot Neville, which is the composite pen name of Margot Goyder and Neville Joske. The plot is laid in England, though it curiously lacks the English slang of its kind, and it leaves a strange flavor of being a novelization of an old-fashioned five-act comedy or of being put out with the hope that somebody would dramatize it. But its complicated situations make pleasant reading, nevertheless, and the book is clean.

It does not always follow that because a certain author meets with success in his own country his works will then appeal to people of other nations whose temperaments and points of view are divergent. The literary market of late has been surfeited with translations. With a loud blasting of trumpets "On Virgin Soil" (Macaulay. \$2.50), by Balder Olden, has been added to the list. It is another War story. The scene is German South Africa. The story tells, in no uncertain language, the records of course men who went native in those days of trial and stress. With a skilful pen the author draws pictures that are vivid to the point of luridness. But like the story itself these pall upon the reader and show scant justification for translating this work from the German original.

"Son of John Winteringham" (Houghton, Mifflin. \$2.50) purports to portray the psychoanalysis of a youth who never was a youth, and a group of children who seem to be the phantasies of a disordered brain. Warren Piper, the author, has evidently much to learn about the ways of children, if one is to pass judgment on his knowledge from the evidence gathered by wading through this volume. It is indeed a very precocious child of six or seven years that discusses the Cornelian plays with a brother fifteen years old. Of course, John Winteringham is replete with erudition; but unless one is familiar with French he will not progress far beyond the first few chapters in this study of Darcy and his brothers.

A story of a sister's unselfish devotion to a self-centered brother is told by Temple Bailey in "Burning Beauty" (Penn. \$2.00). Virginia, who all but wrecks her own happiness in her endeavor to save one who little appreciates what is done for him, is finally rewarded with happiness that promises to last ever after. This is a clean romance, filled with interesting characters and plotted to convey a lesson by the interplay of passions. It has little of the appeal which is so much in vogue with the lovers of sophistication. But one must not imagine for a moment that this story is a disguised tract.

"The Tethered Bubble" (Century. \$2.50), by Fanny Lee Weyant, goes back to the days of the late 'nineties, when prudery was sometimes mistaken for modesty. The setting is a well-known college for girls, and the heroine is a young teacher of English. Love comes to her in the guise of a bank clerk, who has a mysterious past. The habits and inhibitions of a generation ago are vividly portrayed. Celia Thorne almost, but not quite, marries the wrong man. In these days when free love and companionate marriage are made subjects of discussion, one sighs for a few of the safeguards of the 'nineties, and a return also of the spirit of study that then pervaded Brythley College.

Henry Holt pits the ace of London reporters against the title character of his latest detective story, "The Ace of Spades" (Dial. \$2.00). Justice triumphs, though not too speedily to deprive the reader of his rightful thrills. Even though the title gives more than a fair inkling as to the murder of the dancing Gloria, by connecting this one more crime with the notorious Ace, the problem remains to expose and trump the ace. In spite of false clues, the stupidity of Scotland Yard, and the unscrupulous methods of a crime baron, reminiscent of Holmes' arch-enemy, Moriarty, Andy Collinson is able to explain everything, to win one more scoop for his paper, and to give the falsely accused American heiress into the arms of her faithful knight.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Liturgical Movement and Retreat Movement

To the Editor of AMERICA:

The Pilgrim, in the issue of AMERICA for March 8, referred to me in connection with a column discussing the question of opposition between the Liturgical Movement and the Retreat Movement. While The Pilgrim was cautious, using the words, "There seems to be—I underscore the *seems* . . ."; I am afraid some of the more hasty readers may have gotten the impression that after all I or some others associated with the Liturgical Movement are of the opinion that there is opposition between it and the Retreat Movement.

My own view on the relation of liturgical piety and non-liturgical devotion was expressed some years ago in AMERICA in one of two articles (April 3 and April 10, 1926) that might be called the first public mention of an organized Liturgical Movement in the United States. None of the promoters of the Liturgical Movement known to me has ever thought of any real opposition between the two movements. On the contrary, most of them have themselves been conducting retreats in the summer months. I mention this merely to forestall or correct possible misconceptions among your readers; not for the sake of your genial Pilgrim, for he and I do not differ on the matter.

But I do think, in fact, that the Liturgical Movement may make a difference in the spirit of some retreats (or retreat masters?). If the movement helps to bring us back to a better understanding and living of the true Christian spirit, the latter will also act as a leaven in all our Catholic activities. As to retreats, my personal hope is that this will give the death-blow to the Methodist-revival sort of retreat we have occasionally had (or the kind that leaves scrupulosity in its wake), and will lead retreatants permanently closer to the heart of the true Christian spirit, the Church's own life. This spirit the Encyclical on retreats itself indicated when it spoke of retreats as places

. . . where he may put off the old man and deny himself; where through humility, obedience, and mortification he may put on Christ; where he may reach forward toward the "perfect man"; where he may attain to the "stature of the fullness of Christ" of which the Apostle speaks; where he may so strive with all his soul that he can use the words of the Apostle: "I live, now not I; but Christ liveth in me." . . . So the soul is sweetly joined to God by means of the greater fullness of Divine grace obtained in those days of fervent prayer and of frequentation of the Divine Mysteries.

It was an interesting coincidence for me that The Pilgrim also mentioned Father Guardini's book. I know at least six ardent workers in the liturgical apostolate who derived their prime inspiration from reading his "Vom Geist der Liturgie," and reading it several times.

I am afraid my letter will soon be exceeding your usual limit unless I end at once. Let me do so with greetings and good wishes to your busy self and The Pilgrim.

Collegeville, Minn.

VIRGIL MICHEL, O.S.B.

"Scholarships for Sisters"

To the Editor of AMERICA:

The issue of AMERICA for March 29, under the heading "Scholarships for Sisters," emphasizes in a very practical way one of the most pressing needs in the work of Catholic education. It is to be hoped that this timely article will appeal with good results to those who are interested in our schools, and are in a position to provide better opportunities of study for our teaching Sisters.

Permit me to bring to your attention the fact that for some years past the International Federation of Catholic Alumnae has been doing the very thing which your article so earnestly recommends.

In 1924 the Federation approved a plan to create an Education Fund for the benefit of the teaching Sisterhoods whose alumnae

associations are affiliated with the International Federation of Catholic Alumnae.

This plan is now in operation. Some of the State Chapters have completed their scholarships and others are gathering the amount required for the purpose.

Valuable assistance has also been rendered by a number of Catholic colleges, which at the request of the Federation, have donated free scholarships for the benefit of Sisters who otherwise would be unable to secure such advantages. The generous action of these colleges is appreciated especially by Sisters in the poorer or more sparsely settled sections of the country.

Up to date sixty-five Sisters have profited by these opportunities, twelve of whom have received degrees. The number will be increased as rapidly as the growth of the Fund will permit.

The work will doubtless be helped by the wider publicity which has been given this matter through your statement.

Baltimore.

MARY SMITH BENZINGER, *Chairman*,
I.F.C.A. Education Fund.

Enlightenment

To the Editor of AMERICA:

There is a very interesting book called "Art through the Ages," which is on the approved list for teachers and students in the New York City schools. It accuses the Church of suppressing freedom of thought (p. 233), of worshiping relics (p. 208) and of encouraging its members to "adore St. Catherine who lived among them." This kind of stuff is interlarded in an interesting treatment of the development of art. The book is current and popular with teachers and college students.

It is interesting, too, to note that while authors are thus lamenting the "superstition of the Middle Ages," my morning mail brought me an announcement of a free course of lectures on "Black Magic—How to Protect Yourself from Its Evil Influences," given by Madame —, who modestly styles herself "America's Most Scientific Woman." Of course, after the free lecture each night, there follows a "class" in physical and mental rejuvenation: at "a small charge." Madame, garbed like a Gypsy fortune-teller, treats of "modern 'miracles' of healing," "mystic powers of the subconscious mind," etc. Of course, sex is not omitted from her schedule. Thus does "modern science" dispel superstition!

Brooklyn.

MARY G. MANAHAN.

John Michael Costello, 1846-1865

To the Editor of AMERICA:

While preparing for publication a rather comprehensive work comprising the lives of about sixty prominent young men, whose example may inspire and be emulated by our college students and seminarians, I ran across an old number of the Slovak *Sacred Heart Messenger*, which contained, among other things, the following interesting account:

BLESSED JOHN MICHAEL KOSTELLO [*sic*—John Michael Kostello was born in the year 1846 in the State of New York, North America. His parents, who immigrated from Ireland, hailed from prominent stock there. When John was two years old his father died. He made his first Holy Communion in his ninth year and his favored occupation was to serve the parish priest at the altar. At the age of fourteen he was taken by his widowed mother to Albany, where they settled. They chose the Bishop's church for their parish. Later the Bishop sent John to the Institution of St. Charles in the State of Maryland. And on the seventh day of September, 1863, he was received into St. Charles' Seminary. In 1865 he returned for the third time to the College of St. Charles, but after the usual yearly retreat, occurring near the feast of the Patron Saint of the institute, he fell ill with typhoid fever and at 9 p. m. on December 16, 1865, he passed peacefully from this world.

I tried to learn more of this John Michael Costello and was greatly disappointed when informed by the editors of the aforesaid magazine that they have no other data concerning this young man. I am therefore resorting to your splendid publication in the hope that some of your readers may be able to give me fuller and more definite information concerning him.

Dalton, Pa.

(REV.) JOHN PORUBSKY.

"Freedom of the Catholic Novelist"

To the Editor of AMERICA:

Apropos of the controversy among your correspondents on the way the Catholic should treat life in his writing, the comments of the distinguished French historian, M. Georges Goyau, in the essay, "Les Renouveaux Catholiques," are not without value.

The aim of a living Catholic literature should be the gradual restoration of moral dignity in human letters, the accustoming of both reader and writer to seek there the mirror of the spirit whole and entire, of a spirit not idealized and not debased, a spirit which is in reality the center of a conflict and which turns to literature as an aid for certain victories. . . . The literature of Catholics must convince unfriendly critics that it is not dilettantism, by showing them little by little, not by theories but by examples, what Christian inspiration can accomplish in giving literature a moral role. Please remark that I say *moral*, and not *moralisateur* [moralizing]: the most effective books are not those that preach; they are those which, completely diffused with the Christian conception of man, give us a certain perspective in the study of moral problems, which, without emphasis and without tedium, become morally instructive (*moralisateurs*) less by the solutions they propose than by the habits of thinking that they reflect and create. . . . There is a Christian idea of man, a Christian idea of society, which should be accepted facts in the literature of Catholics as lustrous in the moral realm as the sun in the world around us.

I have taken the liberty of translating this statement of M. Goyau from the excellent little "Manuel illustré de la littérature catholique en France," that he edited a few years ago with the Abbé Bremond.

El Paso, Tex.

DOUGLAS POWERS.

Father Feeney

To the Editor of AMERICA:

Where is Leonard Feeney? I subscribed to AMERICA just because he writes for it and I haven't come across anything from his pen in a long time.

"The Brown Derby," the "Little Minister," the "Ladies Who Look Like Nuns," made me eagerly await AMERICA every week in anticipation of something else in his own inimitable style.

Wherever he is, get something from him or I will send you a petition signed by a hundred other subscribers like myself demanding to know where he is and why we haven't had anything from him.

Unless something is done about it, the circulation of AMERICA is in danger.

Boston.

JOHN SULLIVAN.

[Father Feeney is in England, busily engaged in a quasi-sabbatical year. AMERICA hopes to receive some contributions from him before the end of the summer.—Ed. AMERICA.]

Referred to the Sacristans

To the Editor of AMERICA:

The delightful verve of the articles, "She Tried to Buy One" and "She Tried to Sell One," in the issue of AMERICA for March 8, suggest to me a title, not quite as humorous but just as true, for another phase of the book question: "She Tried to Read One."

I refer to the disproportion between the exceedingly small print in which our prayer books and missals are usually brought out, and the lighting (or lack of it) in some of our churches for early Mass, both Sundays and weekdays. The combination of these two facts is quite enough to discourage one from trying to follow the Mass with the Missal and I have more than once given it up as an impossibility.

I sometimes wonder why, during Benediction, when one is better without a book, the body of the church is flooded with light; and during early Mass, when Holy Mother Church recommends that we follow the Missal, the main body of the church is discreetly shrouded in enfolding shadows. Perhaps it may have the saving grace of concealing the hasty toilettes of those who do not like early rising but who do love the Mass; but does it help us to know and love the liturgy?

Los Angeles.

SUZANNE DURNERIN.